1820=1895

Old Stone Church

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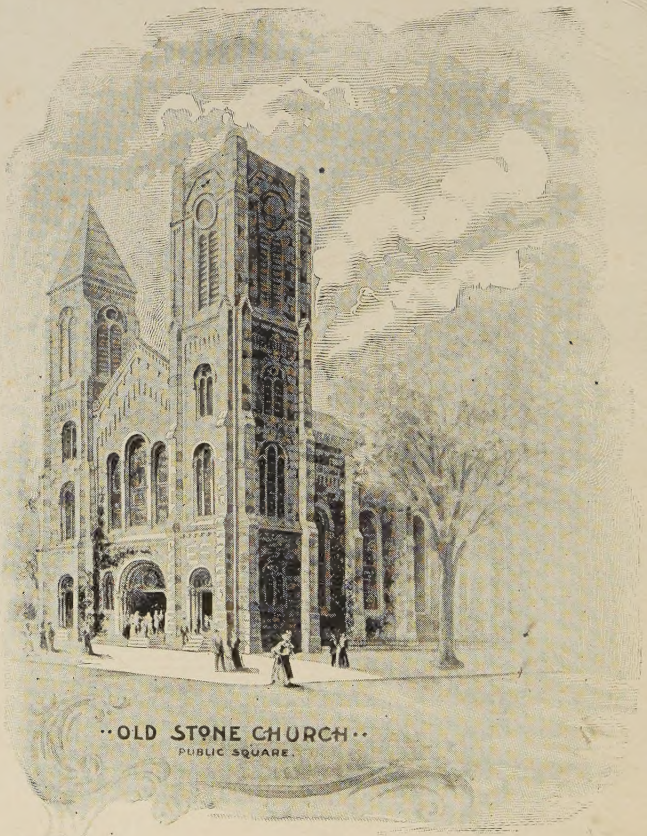


··OLD STONE CHURCH··
PUBLIC SQUARE.

ANNALS

OF THE

First Presbyterian Church

of Cleveland,

1820-1895.

BEING

SERMONS AND PAPERS

CALLED OUT BY

THE CELEBRATION OF

HER SEVENTY-FIFTH ANNIVERSARY,

CLEVELAND, O.

PRESS OF WINN & JUDSON,
1895.

TO THOSE WHO COME AFTER US, IN THE LOVING SERVICE OF CHRIST OUR LORD, IN THE COMMUNION OF THE FIRST PRESBYTERIAN CHURCH OF CLEVELAND, OHIO, THIS VOLUME, WHICH BRINGS DOWN TO DATE, WITH REASONABLE FULNESS, THE HISTORY OF THIS CHURCH, IS INSCRIBED. "OTHERS HAVE LABORED AND YE HAVE ENTERED INTO THEIR LABORS."

Stone Church Annals.

The Seventy-Fifth Anniversary of the First Presbyterian Church was appropriately celebrated, beginning Sunday, October 20, 1895. The Sunday School led the way with the following program :

EXERCISES.

INVOCATION.....REV. F. W. JACKSON

USUAL QUARTER'S RESPONSIVE EXERCISES.

SONG.....SENIOR DEPARTMENT

READING OF SCRIPTURES.....REV. F. W. JACKSON

SONG.....PRIMARY DEPARTMENT

SHORT TALKS....BY T. P. HANDY, F. C. KEITH AND R. F. SMITH

SONG.....SENIOR DEPARTMENT

SHORT TALKS.....BY H. N. RAYMOND AND DR. HAYDN

SONG.....INTERMEDIATE DEPARTMENT

SHORT TALKS.....BY DR. DUTTON AND E. C. HIGBEE

LETTERS FROM ABSENT SUPERINTENDENTS.

SONG.....SENIOR DEPARTMENT

BENEDICTION.....MR. JACKSON

Then followed in order, to the social festivities of Thursday evening, the program, herewith presented. The interest continued, unabated, to the end. Several octogenarians looked in upon the occasion, and the interest of many outside the Church was very gratifying. Mr. T. P. Handy not only read his paper, but was daily present—none more welcome, none more interested. From New York came Dr. Wilton Merle

Smith, to arouse the enthusiasm of other days, and tell us the secret of power in doing the work given us to do. Rev. Henry Elliott Mott hastened from the ocean steamer that brought him home, to speak of the "Down-Town Church," and its mission, which he knows so well how to magnify. Every body seemed to feel that it was good to have been a part of such a history. Special interest centered in the parlors of the chapel, where were grouped a vast number of pictures of former members, and tablets with names of elders, trustees, etc. A reproduction of the chapel and parlors, in part, is presented in these pages.

The committees in charge were constituted as follows :

General Committee on Program :

HIRAM C. HAYDN, SERENO P. FENN,
RICHARD C. PARSONS, CHARLES L. KIMBALL,
REUBEN F. SMITH, MRS. H. KIRKE CUSHING,
MRS. GEORGE W. GARDNER.

Committee on Invitation :

REUBEN F. SMITH, MRS. GEO. W. GARDNER,
EDWIN C. HIGBEE, MRS. L. AUSTIN,
HERBERT E. BROOKS, MRS. SERENO P. FENN.

Committee on Finance :

SAMUEL A. RAYMOND, MRS. W. S. TYLER,
FRANK HERRICK, MRS. J. V. PAINTER.

The Social Reunion was under the management of the Ladies and Goodrich Societies, assisted by the Haydn Circle of young misses.

The following invitation was in due time issued:

1820--1895

YOU are cordially invited to be present and participate in the Exercises commemorative of the

Seventy-Fifth Anniversary

of the organization of the First Presbyterian Church of Cleveland, Ohio, to be held in the Church Edifice, corner of Ontario Street and the Public Square, October 20th, 21st, 22d, 23d and 24th, 1895.

Hiram C. Haydn,
Pastor.
William P. Stanton,
Clerk of Session.

Reuben F. Smith,
Edwin C. Higbee,
Herbert E. Brooks,
Mrs. Geo. H. Gardner,
Mrs. L. Austin,
Mrs. S. P. Fenn,
Committee of Invitation.

The program decided upon and carried out is found in the pages following :

1820–1895

Pastor:	Choir:
HIRAM C. HAYDN,	Mr. W. B. Colson, Jr., Organist and Choir Master.
1872–1880	Miss Blanche Nielsson Armstrong, Soprano.
1884–1895	Miss Sarah Layton Walker, Alto.
	Mr. H. A. Preston, Tenor.
	Mr. W. S. Dutton, Baritone.

Programme.

SUNDAY, OCTOBER 20TH,

10:30 A. M.

Organ Prelude—"Allegro Moderato" (Pontificale Sonata) - - - - - *Lemmens*

Doxology and Creed.

Invocation.

Anthem—"Still, Still with Thee," - - - *Arthur Foote*

Responsive Reading—From Scripture.

Pastor.—Great is the Lord, and greatly to be praised,

People.—*In the city of our God, in the mountain of his holiness.*

Beautiful for situation, the joy of the whole earth, is Mount Zion,

On the sides of the north, the city of the great King.

God is known in her palaces for a refuge.

We have thought of thy kindness, O God, in the midst of thy temple.

According to thy name, O God, so is thy praise unto the ends of the earth.

Thy right hand is full of righteousness.

Let Mount Zion rejoice, let the daughters of Judah be glad because of thy judgments.

Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces;

That ye may tell it to the generation following.

For this God is our God for ever and ever;

He will be our guide even unto death.

Praise waiteth for thee, O God, in Zion;

And unto thee shall the vow be performed.

O thou that hearest prayer,

Unto thee shall all flesh come.

Blessed is the man whom thou choosest, and causest to approach unto thee,

That we may dwell in thy courts:

We shall be satisfied with the goodness of thy house, even of thy holy temple.

O bless our God, ye people, and make the voice of his praise to be heard.

Which holdeth our soul in life, and suffereth not our feet to be moved.

God be merciful unto us and bless us: and cause thy face to shine upon us:

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God, let all the people praise thee.

Of Zion it shall be said, that this man was born in her:

And the highest himself shall establish her.

The Lord shall count, when he writeth up the people,

That this man was born there.

As well the singers, as the players on instruments shall be there.

All my springs are in thee.

Blessed is the people that know the joyful sound.

They shall walk, O Lord, in the light of thy countenance.

In thy name shall they rejoice all the day.

And in thy righteousness shall they be exalted.

For thou art the glory of their strength :

And in thy favor our horn shall be exalted.

Remember, O Lord, thy tender mercies and thy loving kindnesses,

For they have been ever of old.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us.

Establish thou the work of our hands upon us.

Yea, the work of our hands, establish thou it.

ALL.—Now unto him that is able to do exceeding abundantly above all that we ask or think,
According to the power that worketh in us ;
Unto him be glory in the church by Christ Jesus,
Throughout all ages, world without end. AMEN.

GLORIA—"Glory be to the Father and to the Son and to the Holy Ghost."

SCRIPTURE LESSON.

HYMN—No. 753.

PRAYER.

HYMN—No. 757.

OFFERING AND PRAYER OF CONSECRATION.

OFFERTORY—"O Rest in the Lord," (Elijah) - *Mendelssohn*
MISS WALKER.

SERMON—By the Pastor.

ANTHEM—"God so Loved the World," - - *Stainer*

PRAYER AND BENEDICTION.

ORGAN POSTLUDE—"Marche Pontificale (Pontificale Sonata) - - - - *Lemmens*

3:30 P. M.

SACRAMENT OF THE LORD'S SUPPER.

Union of Presbyterian Churches.

ORGAN PRELUDE—"Adoration," - - - *Dubois*

TO PRESIDE—Rev. D. O. Mears, D. D.

THE SERVICE OF THE BREAD—Rev. Paul F. Sutphen, D. D.
THE SERVICE OF THE CUP—Rev. Jas. D. Williamson.

ORDER OF SERVICE:

INVOCATION—The Pastor.
SCRIPTURE AND HYMN—No. 606—Rev. John S. Zelie.
ANTHEM—"O Lamb of God," - - - *Lake*
ADDRESS—Dr. Mears.
THE BREAD—Dr. Sutphen.
THE CUP—Rev. Jas. D. Williamson.
HYMN—No. 1021—Announced by Rev. T. Y. Gardner.
BENEDICTION—Rev. A. J. Waugh.
ORGAN POSTLUDE—Offertory in D flat, - - *Salome*

EVENING SERVICE.

7:15 P. M.

ORGAN PRELUDE—"Prayer," - - - *Gigout*
HYMN—No. 964.
INVOCATION.
ANTHEM—"God to Whom We Look Up," - - *Chadwick*
SCRIPTURE LESSON.—Dr. D. O. Mears.
ANTHEM—"God is Love," - - - *Shelley*
MR. DUTTON AND QUARTETTE.
PRAYER—Rev. John S. Zelie.
OFFERTORY—"Cantilene in A," - - *Salome*
MR. COLSON.
SERMON—"Then and Now—A Contrast."—By the Pastor.
ANTHEM—"Love not the World," - - *Sullivan*
MISS WALKER AND QUARTETTE.
PRAYER.
HYMN—No. 911.
ORGAN POSTLUDE—"Hosannah," - - - *Dubois*

MONDAY EVENING.

7:30 P. M.

ORGAN PRELUDE—"Marche Religieuse," - - *Guilmant*

DEVOTIONAL SERVICE—Conducted by Rev. J. S. Zelie.

ANTHEM—"Benedictus in E flat," - - - *Klein*

SOLO—"I will Sing of Thy Great Mercies," (St. Paul) - - - - - *Mendelssohn*

MISS ARMSTRONG.

ADDRESS—"The Church and the Community."

Dean Williams of Trinity Church

ANTHEM—"All Praise to God," - - - *Wagner*

ADDRESS—"The Church and Religious Progress."

Rev. L. L. Taylor of Plymouth Church

SOLO—"O Saviour Hear Me," - - - *Gluck-Buck*

MISS WALKER.

ADDRESS—"The Church as a Witness to the Truth."

Rev. Levi Gilbert, D. D., of the First Methodist Church

ANTHEM—"O for a Closer Walk with God," - - *Foster*

ADDRESS—"The Church in Her Fellowships."

Rev. A. G. Upham, D. D., of the First Baptist Church

HYMN—No. 824.

BENEDICTION.

ORGAN POSTLUDE—March in D, - - - *Smart*

TUESDAY AFTERNOON.

2:30 P. M.

DEVOTIONAL SERVICE—Conducted by Rev. Giles H. Dunning.

HYMN—No. 399.

ADDRESS—"The Founders of the First Church."

Hon. T. P. Handy

HYMN—No. 411.

PAPER—"Our Work with the Young." Mr. Charles L. Kimball

SOLO.

MRS. MARY FOOTE SEVERANCE.

PAPER—"Our Young People." Mr. Giles R. Anderson

HYMN—No. 427.

PAPER—"Personal Recollections of Bygone Times."
Mrs. Mary M. Fairbanks

HYMN—No. 523.

TUESDAY EVENING.

7:30 P. M.

ORGAN PRELUDE—Cantabile, - - - *Lemaigre*

DEVOTIONAL SERVICE—Led by Rev. Jas. D. Williamson.

ANTHEM—"The Day is Gently Sinking," - - *Gilchrist*
MISS ARMSTRONG AND QUARTETTE.

ADDRESS—"Our Spiritual Leaders." Hon. Richard C. Parsons

SOLO—"Here Let My Tears Flow." - - - *Handel*
MISS WALKER.

ADDRESS—"Men of Mark in Church and Society."
Hon. Samuel E. Williamson

ANTHEM—{"Benedictus," - - - - *Case*
"Lord of all Power and Might," - *Chadwick*

ADDRESS—"The Cleveland Sisterhood of Presbyterian Churches."
Rev. S. P. Sprecher, D. D.

HYMN—No. 962.

BENEDICTION.

ORGAN POSTLUDE—Allegro Vivace, Sonata No. 2, *Guilmant*

WEDNESDAY AFTERNOON.

2:30 P. M.

WOMAN'S WORK.

DEVOTIONAL SERVICE—Led by Rev. Theodore Y. Gardner.

HYMN—No. 370.

PAPER—"In the Inner Circle—the Ladies' Society."
Mrs. H. Kirk Cushing

HYMN—No. 173.

PAPER—"In the Outer Circle—Missions." Mrs. E. C. Higbee

SOLO—

MRS. JOHN SHERIDAN ZELIE.

PAPER—"Leaves from Goodrich Society Annals."
Mrs. Samuel Mather

HYMN—No. 416.

WEDNESDAY EVENING.

7:30 P. M.

ORGAN PRELUDE—"Benediction Nuptiale," - *Saint Saens*

PRAYER.

THE OUTLOOK—Report of Committee—{S. P. Fenn, Moses R. Swift, Mrs. Samuel Mather.

ANTHEM—"Still, Still with Thee," - - - *Foote*

ADDRESS—Rev. Henry Elliott Mott, Central Church, Buffalo.

ANTHEM—"Abide with Me," - - - *Biedermann*
MISS WALKER AND QUARTETTE.

ADDRESS—Wilton Merle Smith, D. D., Central Church, New York.

HYMN—No. 557.

BENEDICTION.

ORGAN POSTLUDE—Scherzo from Sonata No. 5, *Guilmant*

THURSDAY EVENING.

7:30 to 10:00 P. M.

A SOCIAL REUNION,

Limited, of necessity, to present and former members of the First Presbyterian Church and invited guests.

It should be said that the recent discourses herewith printed, seemed essential to completeness, and do not over-lap each other, while the re-print of the historic sermon on Presbyterianism in Cleveland, brought down to date, seems to be justified by its statistical value, and its probable usefulness to those

who come after us. It aims also to set the First Church fairly in relation to other churches and the vital interests in our city.

It is to be regretted that no report of the exercises of Wednesday evening was made. The addresses were all delivered *ex tempore*, and followed upon the Report of a Special Committee, consisting of S. P. Fenn, M. R. Swift and Mrs. Samuel Mather, upon The Outlook. This report is here presented with these outlines of the Anniversary. It is thought by many that the report anticipates, in some of its features, a period yet quite remote. The financial strength of the parish, if available, is adequate for immediate needs, and the thought of outside help, now or ever, is felt to be illusory.

Report of The Outlook Committee.

READ BY MR. FENN.

The problems that confront the Old Stone Church, in the future no less than in the past, may be classified, very naturally, under three heads, viz: money, methods and men. But with this difference: the present conditions, as to each, are radically at variance with those existing seventy-five, fifty or even twenty-five years ago. Money which came then in pew rentals and liberal gifts of individual members of the church and congregation, must, after awhile, be secured largely from other sources; for with sorrow we are forced to note that the ranks of men and women of

wealth and liberal means, upon whom we once depended, are thinning out, as the years go by. Not less, but rather a larger amount of money is demanded for the prosecution of the work of the future; for the population dependent upon our ministrations is greater, and the ability of those who can be counted upon to help themselves and others, is much less; and their gifts, liberal though they may be, in proportion to their means, must be supplemented by a regular and reliable income, larger by far than is now in sight.

Moreover, our work is to become, in an ever-increasing degree, an outlet and expression of the evangelical efforts of the city in this district, and must enlist the active sympathy and support, not only of sister churches and congregations, but also that of the public at large.

The substantial endowment already provided, through the devotion and thoughtfulness of a few of our number, we believe we are not presumptuous in assuming, will be enlarged by the gifts of many more noble men and women of our membership and congregation. This will come from those who love the work, love the church, and can find no greater delight than in being the means of perpetuating their influence after they, like others gone before, are gathered into the number of the silent host. The gifts of the Old Church which have been in the past, so liberal to missions and mission churches, and to the work of church extension, under the conditions of the future, must grow less, and be reversed in a large degree upon herself, for her own preservation, the nurture of

her own life, and the developing of her own field.

The solution then of the problem as to money, we believe to be, first, the providing of a more liberal endowment; second, contributions, as usual, by the church herself, and, third, annual gifts from the members of other churches and congregations, and the generous public as well.

2. As to methods, the Old Church should remain on its present site. Services, as attractive and instructive as any in the city, should be maintained, and this for an audience composed partly of strangers, somewhat from the old families not yet severed from the early home, and largely of people dwelling in hotels and boarding-houses, and of such as have learned to love the place for what it has done for them in brightening their lives and homes, and saving their children and friends. Of these classes there will never be a lack, while the influence for good, among the transient people alone, will reach to the remotest ends of the earth, unhindered either by race or nationality.

While we say this for the church as it stands, we, at the same time, are thoroughly of the opinion that the mission of this greatest of all institutions can never be fulfilled in this neighborhood through these services or under this roof alone. * * * There is needed a central Parish House, with an audience-room comfortable and of easy access, where popular and evangelistic services can be held regularly, with doors always open and a hearty welcome assured to all, both by day and night; into which the poorest and most abandoned,

the unfortunate and the outcast need never hesitate to enter, and where they could be certain of finding a refuge for both body and soul; where, in both summer and winter, the common people will be sure to hear the gospel, in and by and through which they may be led upward into better lives, and to an awakened sense of what the church is meant to be to all who come within its shelter, and to know how much there is in Christian life and worship wherever they exist, whether in stately edifice or mission house. Under its sheltering roof should be found ample accommodation for several of our benevolent organizations.

The Boys' Club, than which there is nothing more promising at present, reading room, amusement and study room, gymnasium and bathing facilities; a like organization for girls, with similar facilities; Kindergarten, Mother's meetings, Sewing school, Cooking school, and last but not least a Training school for Christian workers, into which and from which may be drawn those who are to be helpers in all departments, including the Sunday School.

With these two centers of influence fully equipped, two, and yet to all intents and purposes one, the influence of the Old Stone Church can be perpetuated indefinitely. The Pastor and Session of the church, with a board of managers, might constitute a body of counsellors, to whose wisdom could safely be confided the entire work of the church within its proper field.

We would also emphasize the need of thorough cooperation and counsel with the management of all

other benevolent organizations operating within these boundaries, both in view of the greatest efficiency as well as economy in the prosecution of the work.

As to men, one fact must be recognized at the outset, that in the changed constituency of the church, and the possible failure of volunteer workers, more dependence must continually be had on the paid services of a competent corps of helpers, sufficient to assure efficiency in all plans adopted. We fear no loss in this, by the change from present methods, but rather a vast gain. Comparatively few individuals, devoting all their time and thought to the prosecution of a common object, can accomplish far more than many people engaged in fragmentary and irregular services. Besides, the extent to which workers can be developed out of the material at hand, depends upon the amount of training they may receive in the schools and classes of the Parish building. Surely it would be a step in this direction to establish an efficient Training school from which could soon be drawn helpers of great value in the prosecution of all lines of work. Your committee counts one thing certain that, if the work cannot be planned to run with an equipment of men and woman living close at hand, it will be crippled and unsatisfactory in results. Agencies should not be multiplied beyond the limit of thorough equipment. Consecration is demanded from every member now upon, or that may come upon, our church roll; and there should not be one, in possession of full powers of mind and body, who does not lend a hand in some of these lines of effort. Still it will

always be true that no large number of volunteers will regularly come from distant parts of the city to labor, either on week-day or Sunday, in Sunday School or mission house.

Your committee considers the outlook as being full of promise, both as to such an equipment and the occupancy of our church field. We have a useful plant now, but we should have more by half, both in land and buildings. We have an endowment that should be doubled. We have an efficient Pastor, and should have two ; and the church as it stands is then equipped, and well equipped. The Parish house, of which we speak, must have an equipment of its own, where, with missionary helpers and teachers, the multitude shall be ministered to in a way as broad as the gospel of Christ will allow. The poor will here find a church home from the start, and the way-farer and wanderer a resting place and harbor of refuge. The combination of church and mission Parish house will furnish the opportunity to lead the child to the full-grown man, in body and mind, for the present life and the life to come ; and if in the end the outgrowth of it all be that our constituency become some time less strictly denominational, it will only be because it is the more thoroughly Christian.

EXTRACTS FROM LETTERS.

Mr. Ogden, the First Associate Pastor, Writes to his Senior:

"I owe to your kindness an invitation to be present at the 75th anniversary of the First Church. That it would give me much pleasure to be able to accept it, I trust I need not say; unfortunately I shall not be able.

"Though my connection with the church was but brief and subordinate, many friendships were formed at the time which retain a warm place in my memory. My indebtedness to you, in particular, was something great in those years, and I hope you have believed me sensible of it, even if I have been chary in expressing it. It may be hard for you, it is for me at times, to believe that my life now and then is all of one piece in aim and master-motive, if so widely different in outward circumstance; yet I am bound to believe it, nevertheless, on Browning's principle, 'a *whole* I planned.'

"However, I want only to thank you for the invitation. If, by chance, any old friend should mention my name in anniversary week, be kind enough to express my interest in the celebration, and to say that I am well, busy and happy—both in work and family."

President Simpson, of Marietta, writes:

"Upon my return from the National Council and the meeting of the American Board, I find two invitations to attend the seventy-fifth anniversary of the

old First Church. I very much regret that the invitations came too late for me to accept and be with you, for I am deeply interested in the old Church, and would have been very glad to have met you and the other pastors and those who are still carrying on the good work. Be assured of my deep interest in the Church and of my readiness to rejoice in all the prosperity that comes to it."

Rev. Joseph H. Selden, former Associate Pastor, now Pastor at Elgin, Ill., writes:

"I am well aware that you are one accustomed to say to a man come, and he cometh. It is not easy to say 'no' to a suggestion of yours, especially where it would be a pleasure to assent, as it would for me in relation to the Old Stone Church celebration. I am sincerely obliged for the repeated invitation, though I still find it impossible to attend. I trust everything will move on as you would choose, and that the stirring of memory this 75th anniversary will bring, will insure fresh courage and zeal for the work that remains."

From Saginaw, Mr. Knight Responds:

"I was away last week, and overlooked responding to the reminder kindly sent us of the anniversary meeting. We want to send our most heartfelt congratulations on the occasion and our grateful thought as to what it means for the past and for the future."

Mr. B. F. Shuart, a former Assistant, expresses his good will:

"Your invitation to the exercises commemorative of the seventy-fifth anniversary of the Old Stone Church came a day or two since, and we appreciate your kind remembrance of us in connection therewith. I think of you and the work often. I trust the approaching celebration may mark the beginning of a new era in the life of the Stone Church. God grant that it may; and that 'showers of blessing' may descend upon pastor and people during the exercises and during the weeks and months to follow."

Rev. Chauncey W. Goodrich, son of a beloved Pastor of this Church, whom we hoped to have with us, expresses his interest and regrets in the following terms:

"Your very kind letter has come duly to hand. I need hardly tell you how deeply all of our family are interested in this anniversary of the Old Stone Church. For myself, whatever diffidence I might feel about standing up to speak in that pulpit of so many associations, I still could not say 'no' to your kind invitation did my circumstances here permit me to come. Unfortunately, however, I am not my own master in this matter. I am but just established in my new charge here in Orange with all that that implies and my installation is being arranged for some date close to the 20th. The days are not long enough for the things that *must* be done and I could not with-

out truancy run away for a single day from my people at this juncture. It is with very great regret that I write you as I must. I think, however, that you know that no light matter would keep me from taking part in a service of such significance and interest.

"With sincere regret that I must disappoint you and with cordial appreciation of the kindness of your invitation, very truly yours."

Dr. W. W. Atterbury, of New York, once Pastor pro tem. in Dr. Goodrich's day, writes warmly:

"Though unable to accept in person the invitation to attend the Seventy-Fifth Anniversary of the dear Old Stone Church, I am with you in spirit, rejoicing with you, both in the rich memories of the past, and in confident assurance through God's grace of even larger blessing and greater service in the years to come.

"I look back to my brief connection, of a little less than a year, with the First Church as one of the happiest seasons of my life. It was a privilege to preach in the pulpit of my much loved friend, Dr. Goodrich, to minister to his people as a pastor during his enforced absence, and for his sake to be received into the hearts and homes of those who so tenderly loved him. It has, too, been a privilege to maintain the friendships then formed; and the hope of meeting again those elect men and women, whom I then learned to know and love, makes Heaven seem less strange and unreal.

"But though some of the choicest and dearest have finished their work here and gone before, doubtless others, faithful and true, have been and will be raised up to take the vacant places, and thus the Lord's work will be carried on by that grand church, until he come again, and saints on earth and saints in Heaven unite in celebrating his completed work."

Mr. H. M. Flagler writes from New York:

"I am in receipt of your invitation to be present at and participate in the exercises commemorative of the Seventy-Fifth Anniversary of the organization of the First Presbyterian Church of Cleveland, and I desire to express in more than a formal manner, my regret that I will be unable to be present.

"I have ever held in thankful remembrance the memory of my connection with the Old Stone Church, and I recall the years of my connection with it as the most profitable of my Christian experience. You may rest assured that you have my best wishes and most earnest prayers for its spiritual and temporal prosperity."

Mr. G. W. Stockley, a former member, writes from Lakewood, N. J.:

"I am sincerely obliged to the committee for the invitation to attend the commemorative exercises of the dear old 'First Church,' or the 'Stone Church,' as I like to remember it. It will always retain a warm place in my affections, as will all those with whom I

was associated in it for so many years. The church, the Sunday school, and the associations with pastors, officers and members have had, I am sure, a great influence for good upon my whole life, and I am sincerely grateful."

Prof. Perrin, of Yale, but once of our congregation, writes:

"I wish I could be in Cleveland at the 75th anniversary exercises of the Old Stone Church, the program for which looks so inviting. But I am submerged in work. I hope the week will be an encouraging one to all the many friends of the grand old church."

Dr. James Taylor, of Rome, N. Y., who has often occupied the First Church pulpit, says:

"I would gladly be with you, and should, I have no doubt, be cheered by the rehearsal of your growth and the good accomplished for others. But my duties are here, where I serve a church that was born more than a hundred years ago, and needs to be born again. 'New graces ever gaining,' etc., is the only hope and evidence of pure and permanent spiritual life—permanent because pure."

Rev. H. C. Applegarth, of this city, salutes the Church and Pastor:

"Permit me to extend to you my heartiest congratulations upon the notable event you and your

people are to celebrate the coming week, 75 years of loving labor for and with our Risen Lord! Whatever statistics may be gathered in the attempt to determine the results of that toil, and however full they may be, only eternity can unfold the sublime history. May increasing years bring to the Church only increasing fruitage and joy."

Miss Agnes Foot, writes from Italy,

Of her regret at not being here, and after telling with genuine enthusiasm of all the wonderful things she has seen: "I would not take Europe's grandest cathedral in exchange for our dear old church, nor the grandest ritual of them all for our simple service. The godly men and women who founded it, and those who have loyally upheld its services and carried forward its work to the present time, are worthy the grateful remembrance of all who knew them. I believe that our old Stone Church is beloved by all who know her, and that her refusal to desert her old location has won the esteem and approval of every one."

A letter comes from Mr. John A. Foot, now in Lugano, Switzerland, full of warm affection for the Old Church:

"Only once since I have been in Europe have I wished I was back in America, and specially in Cleveland, and that is now, that I might join in the celebration of the 75th anniversary of the dear Old Stone

Church. I have attended the services almost fifty years. When three years of age, my mother, after long persuasion, and many promises of being good, took me into the infant class, and fearing I would not keep my word kept a sharp lookout for me. I remember my teachers, among them Miss Fitch, Messrs. Boise, Backus, Smith and Flagler. I remember well the old Church, the new one that was burned, and the last one that met the same fate and was rebuilt. My pastors have been Drs. Aiken, Goodrich, Mitchell and yourself. I remember well, at the storming of Sumter, how Dr. Goodrich, Mr. Cogswell and myself hoisted the American flag on the east steeple, which was not as high as it was when torn down. I remember, with others, stealing into the Church and ringing out the Old and in the New Year. That Church has been almost a part of me ever since I was born. How, when we had revivals in Dr. Goodrich's time, the sexton, John Hurd and I, used to take turns in the evening in taking in chairs and opening the room for the lectures and prayer meetings. I remember well when the first Young People's meeting was started at Miss Florence Wick's, now Mrs. D. B. Chambers.

"I remember Dr. Goodrich's illness and Mr. DeWitt sending me to sit by his side and watch with him. (My strongest recollection is how startled I was when I saw him without any hair, never thinking he wore a wig). How well I remember when you came, if I mistake not about 24 years, almost a quarter of a century, ago. What changes have taken place since

then. * * * Still with you at the helm and our dear Heavenly Father's blessing, the dear old Church stands and celebrates its 75th anniversary with a goodly following. Myself and all of my children were baptized in this same dear old Church. I have known all of the superintendents except Miss Taylor and Mr. Penfield. Possibly I knew Mr. Penfield but have forgotten him. Well Dr. Haydn I think you must be very happy to feel that you have been the instrument of doing so much good and that your work has been so blessed ; and that all who have been members of the church must feel, as I am sure they do, that it is well that they have been associated with it. Yours affectionately,

JOHN A. FOOT."

HOUSE OF BISHOPS, MINNEAPOLIS,
October 9th, 1895.

MY DEAR DR. HAYDN:

"Your polite invitation to be present and participate in the jubilee of the Stone Church is just received, and I hasten to acknowledge it with regrets that my duties here in General Convention will of course prevent my attendance at any of your reunions. But you will accept my thanks for the kind invitation, and my expression of good will and fraternal congratulation. The noble work for Christ and for humanity accomplished by the First Presbyterian Church in Cleveland is conspicuous and too well known in our entire community to require further description. It

has been an inspiration and an example for all the churches, and we thank God for His manifest blessing vouchsafed to this work. Under your own wise and untiring administration, the limitations of your local care of souls have been enlarged to the weaker places, to the outskirts of our great city, and among the poor and ignorant and fallen. For this, your brethren in Christ's work, give Him thanks and praise. May your work in the remaining years of your service be abundantly blessed by Him who alone giveth the increase. I am, dear Dr. Haydn, faithfully,

WILLIAM ANDREW LEONARD,
Bishop of Ohio."

ABSTRACT OF A DISCOURSE,

ANTICIPATORY OF THE ANNIVERSARY, BY THE PASTOR, HIRAM C. HAYDN, IN JULY, 1895.

Psalm 22 : 3–5 and 30 : 1 : "But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee; they trusted and thou didst deliver them. They cried unto thee and were delivered; they trusted in thee and were not ashamed. * * A seed shall serve him. It shall be counted unto the Lord for his generation. They shall come and declare his righteousness unto a people that shall be born that he hath done it."

As we near the seventy-fifth anniversary of the First Church of Cleveland, we find ourselves turning over in our minds the significance of the event. We are seeking after the fitting mode of its recognition—how, with no blare of trumpets, and without self-adulation, to worthily commemorate an event, at once so tender and so significant. For, first of all, this is a church of Christ. He has been its inspiration. And surely it is quite possible to speak of the fruit of this tree and duly honor the tree, while out of our heart of hearts we say: "To thy name, O Christ, be all the glory. Thou hast made us, and not we ourselves." Whatever of good is found along the course of three-quarters of a century is from him. This being understood, we may go on and speak without reservation.

The thing to do in 1820 was to plant the sapling, whence the tree, leaving the future to God and his people. It was needed then and has been needed ever since—is needed now. Its shade was blessed then; it has been ever since. People make the church, and the church the people. That is to say—what a church shall be depends upon the personnel of its membership, its official boards, and its pastorate, and they, in turn, are influenced by one another, and their associate life—their service together, and the weekly ministrations of their worship.

It is natural for us to look upon the people who constituted this church in the first twenty-five years of its history as of larger stature than the men of to-day. This is not wholly an imaginary view of the matter. The pioneers of any time or place are apt to be a winnowed people. To pioneer calls for a certain stamina which is not possessed by all. To clear forests, and plant foundations, and inaugurate the movements which grow into churches, schools, colleges, hospitals and municipal governments, may seem to many who enjoy the full bloom of these things an easy if not a holiday affair. If there be such they need to be disabused, and to expect to find that such sturdy work found ready for the momentous enterprise men and women equal to the task. For the first fifty years, and some of them to a still later period, these pioneers survived. A few remain, but the greater part have fallen asleep.

An anniversary like this should call them up. Their names are precious, their service for God and

man, valued. They made possible what we have enjoyed. They labored and we have entered into the inheritance they made their own. Such retrospect along starred names is not wholly a sorry business. It is attended with feelings of pride and satisfaction that we knew them and fellowshipped them, were influenced by them, prayed and sang, rejoiced and wept with them. Moreover, we feel that their works and their influence survive them in the church of to-day, in the unity of the work of all the years, the living organism, which may have changed its constituents many times, but is still the same organism. Influence persists. Personality outlasts the mutations of time. Our work is not done when we die. Though dead the fathers speak. It is a pleasure to call them up, and to repeople these pews as they were occupied twenty-five-years ago.

This retrospect should become more specific, and bring to mind the pastors of this church—Aiken, Goodrich, and Mitchell—all of them in glory. The associate pastors and the outreaching work with which they were associated, all of whom still live and are fighting life's battles for themselves and others in fields of blessed usefulness. Then come the eldership and trusteeship of the church and society, which, through all these years have cared for the spiritual and temporal interests of this historic church, which has survived two fires, and, once and again, outgrown its quarters, and branched out into other localities, all of which brought with it many and varied responsibilities. The history of these trusts should be writ-

ten and the personnel of these boards once more rise up before us.

The work of the women of the elder society was duly chronicled by a gifted pen, years ago. This story should be continued into this, the fortieth year of its useful ministration. The twenty-ninth year of the Goodrich Society should be signalized in the same manner. And the twenty-third of the Woman's Missionary Society tell what the numbered years of its life have done for the world. These stories of faith and work cannot be written apart from the life history of many who once were all alive to this work of women for women, which has been a deepening, widening river from the start. The Sunday school has a history which is vitally related to the life of the church right through, its officers and teachers being the picked men and women of each generation, and with them the work of the children which has always kept step with the church. Here is another worthy field for the pen of the chronicler.

There have been two stages of outgrowth, continuous with the growth of the city. The first was of one into three—the Second, 1844; and Euclid avenue, 1853. And then, the one again branched into the North, 1870; Bethany, 1889; Calvary, 1892; and Bolton avenue branch, 1890; the Madison avenue and Glenville churches, our granddaughters, whom the grandmother, mainly, set up at housekeeping. Into these organizations we have dismissed about 450 members—the Bolton avenue membership still remaining with us—and put into them, for their equipment, about $123,000.

This second period of enlargement has mainly come within the last fifteen years, and synchronizes with, as yet, the most rapid period of the city's growth. Into East Cleveland developments, the old First church and Windermere chapel, has gone the sum of six thousand dollars additional. Whatever may have been thought or said of these outreaching movements, nothing is hazarded in saying that the next century, now at our threshold, will find, from its dawn, onward, an ample field for each, fully justifying the planting. This outreaching has been supplemented by the Presbyterian Union, and a similar work of expansion has been carried forward by other denominations. Within the area thus practically covered can comfortably settle down a million or two more of people. So, for the present, this sort of work can take a rest. What will be needed next, after awhile, will be the enlargement of these plants to accommodate a denser population.

No adequate history of this church and society should fail to tell our relation to higher education in this city and elsewhere, of which it suffices now to say that within seventeen years we have put into this cause $2,909,000. Into our church have been received (members and pewholders) from the first, 3,991; and the present enrollment of the entire church is 947. We are not as numerous as we were, and the stated income from the pews is less than once it was, and the workers are fewer, but the audiences, morning and evening, are up to the average of former years, the bulk of our charities has not dwindled, and the work ni hand was

never greater or more necessary to be done, or more immediately fruitful of desired results.

And this brings me to say that such an anniversary cannot content itself with retrospect. We of to-day have a work in hand, a present status, a part of which was made for us, a part of which we are; a responsibility to meet which calls for wisdom, courage, and consecration. We recognize the changed conditions, but we also face the powers, human and divine, which are the same yesterday, to-day and forever. These were the inspiration of the fathers, and they are ours. The elements which have made any age notable, any lives heroic, are ours. Any age is great which is great in faith. Faith multiplies fewness into a mighty host. A cause which is truly great and adequately grasped makes men who are equal to the day. Our past is measured by the amount and quality of its ministration. All lives, all churches are thus to be measured. As the Son of Man came not to be ministered unto but to minister, so runs the commission of the church. The greatest shall be servant of all.

Now, it is my happiness to know that this has been a ministering church. It was early trained to this—it must have been—and led along broad and outreaching lines. The magnanimity of Dr. Aiken, when the church was young, giving out colonies that cut to the quick; the wise and persuasive leadership of Dr. Goodrich over the church of his day, which is still felt among us, have always impressed me deeply and won my admiration. And no church thus shep-

herded in its youth could fail to see in Dr. Arthur Mitchell the very embodiment of Christ-like devotion and loveliness, and be impressed by it. I have never seen, I never expect to see nobler representatives of the faith of Christ, or a more lovely and beneficent use of wealth, than I have found here; nor, on the whole, a readier willingness on the part of the strong to be helpful to the weak. What we need is to glory in this very thing; to see its Christ-like beauty, and to be won to it for his sake. What we are called to do is only to follow out what I found in progress here in 1872. We must continue the thoughtful and loving care of the district which environs the church, and which was then visited systematically by the women of the ladies' society, many of whom still survive but can do that work no longer. But they can remember the days when they did, and the good that came of it, and give to the larger work of to-day a sympathy and an encouragement for which their own experience has prepared them.

Now, I understand, perhaps as well as anybody, the difficulties of our situation. But we are not solitary in this. I read with utmost attention what is being done by churches similarly situated in other large cities, eager for any fruits of experience which I may garner from them. One thing I observe —they are not contracting their work, but broadening it. Dr. Alexander and the University Place Church, Dr. Thompson and the Madison Avenue Church, Dr. Judson's, Washington Square, and many others in New York are only driving the more firmly the stakes

that fix them to their localities. * * * * I must confess that my heart is with them, and I pray that yours may be, and that more and more. That is the more honorable church connection which has in it most of the ministering spirit, and the amplest field for its illustration. Men identify themselves with this or that church from various considerations—not seldom of a purely social and selfish sort. But I am sure the opportunity to serve our fellows in the spirit of Christ ought to outweigh these politic reasons a thousand fold. We ought to put first, and rank as greatest, what Christ so designates, himself illustrated, and declares will be the standard of judgment in the last day.

For this we have an ample field, and are started along lines which may be broadened and deepened, embracing the transient people, the worthy poor, and especially the children and youth of the vicinage. The latter work is so fruitful and far-reaching, and evidence of good accomplished so manifest, the gratitude of parents so pronounced, that to extend and better it is at once our duty and our privilege, and, happily, our expectation. Our dependence must be, for the most part, upon the hearty appreciation of those long identified with this church, their tried loyalty and their full persuasion that we have still a mission and a work that can be reached from this place, as from nowhere else; that it is worthy of us and the best that is in us; that goes right down to the roots of things and lays foundations of character and life in the betterment of

homes and the saving of individuals from wanton and wasteful life.

Nor do I share the estimate sometimes put upon our strength to do these things. In the face of the fact of great losses, deeply felt, and that recruits from people of wealth coming into the city cannot here be expected, there is still a strong contingent that have every qualification for doing great things. In evidence I appeal to the annual report of things accomplished by those who are at work—to gifts of money, largely, it is true, from few sources, the past year amounting to $154,504. I appeal to the fact that the income from pews has varied so little in the past three years, for all the times were so depressed last year and the year before, and to the further fact that the strength of the parish for service, at any rate, has not yet been called out. Perhaps this never will be.

There are people everywhere whose sympathies cannot be enlisted to go or to give, but I am happy to think they are few here among us. I would be glad to see the younger men and women more generally putting their best into this work, and touching it more helpfully; and the wisest and most versatile, making the work here more of a study; and all of us concentrating here, from this time on, more of thought, time and resources. For one, my purpose is fixed, as my duty is clear, to give myself, more exclusively to work at this center, and I want, bespeak, and must have your earnest co-operation in a forward movement. Of this I am confident, that no one has put personal service into the

work here without finding an adequate reward. And we do not become deeply interested in anything that does not command our personal presence to see, hear, and lend a hand; or, if this be impossible, that we do not take time to study, learn about, and so bring intelligently home to us.

In this day, when, as never before, wealth, culture, and learning lend themselves to the problem of bettering things, let us make it our business to do our part of it, and set afresh about the study of conditions hereabouts, and how they may be improved and men saved. Let us determine that this anniversary year shall be used, not mainly in retrospect and vain regrets, but in a resolute and courageous grappling with the work to be done, with not a thought but that the next twenty-five years that round out a century of service for this old church may be the best of the hundred. We shall not all of us go to the end of this period, but God willing we can help to make it such; and, moreover, make it, in our time, possible for them who live to see that day, to come up to it with songs of rejoicing and the trophies of war.

The Continuity of Life and Influence.

PREACHED BY THE PASTOR, SUNDAY MORNING, OCT. 13, 1895, IN VIEW OF THE ANNIVERSARY ABOUT TO BEGIN, AND SUGGESTED BY IT.

John 4:36-8:

And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

And herein is that saying true, One soweth, and another reapeth.

I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

This is the message that comes to you and to me, to this generation as to the first. One soweth and another reapeth. Others have labored and ye have entered into their labors.

We may, at first, blush, be a little dissatisfied that our partnership with others should be so close and interlocked, and since reaping is the cap-sheaf of life, to be appointed to reap the sowing of others and not our own.

There may also seem, at first thought, to be a contradiction of the saying of an Apostle, whatsoever a man soweth that shall he also reap. But the reference here is not to the same thing. The Apostle is speaking of personal character, of the habits of men and the use they make of their opportunities, as affecting themselves. He tells them that they cannot get away from themselves, and that an abused self-hood

will avenge itself on itself; and an honored self-hood will bring to itself the supreme satisfactions of life.

But Christ is speaking of the wider relations of a man to his fellows and to the world he lives in, to the way in which fathers prepare the way of their children and they in turn influence them that come after; to the way in which one generation of men steps into the work of former generations, and leaves to another its own unfinished plans.

As concerns individual character this day's living reports itself immediately. To-day's debauch writes its story to-day on nerve, and tissue, and tendency. Out in the wide world-field, building up a nation, a city, a church, evangelizing a land, one generation may spend itself in obscurity, successive generations may seem to be moving at a snail's pace towards the distant goal, and would absolutely have lived in vain but for that continuity of life and influence which sets one generation in the steps of the receding, and allows no break. A great principle is touched here, old as time and broad as the world, which it is of great consequence to get hold of—of the utmost interest, as well.

See the foreshadowing of this weighty matter in the building work of a world as outlined in Genesis. Out of chaos to build a universe, and whatever may be true of other worlds, to get one ready for the divine-imaged man to act his part on. One, two, three, four, five great stages of preparation, each running through vast periods of time. Two built upon one, three built up on one and two, five, on all the four

preceding. All five needed to make a dwelling-place for the man who is coming. One Aeon sows and another reaps; also, sows for the next to reap. The principle of succession holds, even though a man interprets the six days as of twenty-four hours each.

But see how human history evolves after the same fashion. Suppose that with the departure of each generation the decks were cleared of their work and of the records of their experience, for a new one to begin its work. They shall not enter into the labors of their ancestors. They shall do their own work and live their own life, detached from all that went before and is to follow. There could then be no history, no progress. History and progress are possible because each succeeding generation is heir to all that has gone before.

Hebrew history begins with Abram, but Abram does not leave Ur of the Chaldees empty-handed, empty-headed. He has a great fund of experience to draw upon. The libraries of this book and priestly city of Ur contain the gathered wisdom of the past. The voice that comes to him from God and the urgency that is upon him, come through the traditions of a still more primitive age and people. They have a hand in the making of this man Abram, soon to be styled, Friend of God, and Prince among men, father of the faithful through teeming centuries. In character reaping as he went the harvest of his sowing, as Paul says; as related to the Hebrew people and the purpose of God that in him should all the families of the earth be blessed, sowing for others to reap, as he was

privileged to reap the wisdom of centuries before him.

We speak of the glory of the age of Solomon, but without a David there had been no Solomon. The glory of the Solomonic age is shot through with the glory of the Davidic. David getting ready the material of the temple for Solomon to build it, is typical of what is going on everywhere. David sowed stones and cedar trees, gold and silver, conquests of enemies round about through bloody wars, amicable relations with great powers to the north of him, that Solomon might reap peace and wealth from the tribute of the conquered, and build the temple and the royal palaces, and ships to go to Ezion-geber, and pursue the studies congenial to himself, meanwhile himself sowing the seeds of discord and corruption of the faith, and mesalliance with alien blood, for his son and the people of Israel to reap in a dismembered kingdom; and even David is only the culmination of a series, and his work is possible because of Saul, and Samuel, and Moses. They are all here, in that august hour, when the finished temple is filled with the glory of Jehovah, the proudest moment of Solomon's life. And there is not a church called by the name of the Christ, nor a mosque from whose minaret tower issues the call to prayer in Allah's name, that is not linked with this same temple, where for the first time Jehovah's name was associated with structures of wood and stone.

Any one can see that the Victorian era of English history, whose marvellous strides have no parallel elsewhere, and which throws into shadow by its exceeding brightness, all that went before through a

thousand years, is the harvest-time of the sowing of all that long travail of generation following generation, whose resultant is the English nation of to-day. This little island has all been fought over. Norman, Dane, Celt and Saxon have all had a hand in its making. Feudal castles everywhere tell of a stage in this building process, once vital, long since passed away. The civil and religious liberty of this day is the price of martyr blood that flowed like water. This throne and sceptre, for half a century so honored, what a succession trends away back into the past. Go to Westminster Abbey and see. Great cathedrals all over England tell of a religious cult no longer extant, but represented in the Church of England, whose child she is.

Not to enlarge; all through, it is one generation, one reign sowing and another reaping, the last gathering up all the best of all that went before, and sowing the world with the ample resources, the gathered wisdom, the open Bibles, the civil rights, the sense of justice, the civilization of the most wondrous era of the world, thus far.

To come closer home, no one will pretend that our Pilgrim fathers reaped what they sowed from 1620 on. Nor did they of the Colonial period, through the slow-moving century and a half to the war of Independence. They avowed their unselfish purpose to spend themselves for posterity. They were happy in the thought that others would enter into their labors. They gloried in the vision of a ripened harvest, which only whitened to their faith. These

sentiments were voiced by the nation's leaders, all through the period of the revolution, and echoed back from the firesides where sacrifice left its scars and wrote its heroic annals. They had, indeed, reaped a harvest from the sowing of the seed of the kingdom in martyr-blood, harrowed into the soil of ther lives by persecution. They gathered of the precious grain in the full belief that to sit down and munch it all in selfishness was to rob the world and impoverish the generation that was to be.

No harvest is ever gathered that is not meant, in part, to be the mother of harvests yet to be. Every reaper must be a sower, or rob the world of a harvest that is its due. They had no quarrel with the plans of God and the ordering of His world. They had reaped the harvest of a costly sowing, they would sow the seed of one no less precious for their children to reap. And so it came to pass that the expatriated of the old world became the founders of the new ; and the colonies grew into the nation, and the nation struggled on, through conflict of opinion, and strife of words, and clash of arms, till the years of a century are numbered, but the whole hundred are garnered into the last, the winnowed wheat, the residuum that came out of the fires untouched, and somewhat of the evil that always goes with the good, the harvesting of the latest born.

This is the way the church has grown from one hundred and twenty, in an upper chamber in old Jerusalem, a church not yet out of the broken shell of Judaism, into a world-wide faith. It is a broken shell,

this Judaism. It cannot hold for long the imprisoned life. This church inherits much from the past. It owes much to the future. How much do I owe the future? All I have got out of the past, with interest. This church of the first generation must sow that the next may live, and reap, and sow again. This is life's process everywhere.

Centuries of religious stagnation lie between us and the apostolic age, because this principle was not duly honored. Content to harvest, and not sow that others might also reap, their selfishness avenged itself in degenerate life. We reap to live, but we sow to make it worth while to live, and to make possible a better and brighter future, for the world. But for this law obeyed, the church had never gotten out of Jerusalem. The beginning had been the end. Nobody that plucks the fruit from this tree of life but is bound to sow the seeds that other men may live. There is not a continent, nor an island of the sea, nor a tribe or people, made Christian except as this law of life has been honored.

Because it has never been allowed to drop out of sight, the Christendom of this closing decade of the nineteenth century is seen to be linked with Pentecost, and the church which persecution scattered abroad. What is this Christendom of today? What *that* was, is told in a few paragraphs in the Acts. No most gifted pen can fully outline this and not write a volume. It sweeps all climes, all continents, all seas, all races of men. One in three of all the world's populations professes, in some sort, to

own the name of Christ. The great civilizing forces of the age, the leash that holds in check the mightiest armies of history, the word of command that controls the fleets that sail all seas, rest with Christian powers. They practically dominate all lands and peoples.

What is behind it all? What has made this century so essentially different from the first? It is obedience to the command of our Lord Christ. "Go, teach all nations! When one falls let another take his place, and sow the seed of the kingdom which is the word of God. Harvesting will follow." They went. They scattered themselves, these of the loyal legion, over Europe, Africa, America, the islands of the sea, one generation sowing and another reaping, and so on and on. That is how it came to pass that there is a Europe, an England, a United States of America, a Cleveland and a First Presbyterian Church in it. And yet, some people do not believe in missions!

And now that I have, at last, got to Cleveland, it is scarcely necessary to do more than remind you of its history—which is all too young not to be familiar—to have you see, that we have come to this hour, generation following generation, working along this line. In no manner else could we have got here. This generation cannot say, see this great city that we have builded. The building of this city goes back of early settler and red man, to the time when God was plowing out the valley of the Cuyahoga and making possible a harbor for a great fleet of ships. Nor is there any sundering chasm between straggling, miasmatic, uncanny hamlet, and thrifty village, and populous

city, aspiring to be the first in the commonwealth. The villager is here. The men of the twenties are here in the nineties. Other men labored, and we have entered into their labors. Badger and Bradstreet, and Aiken and Goodrich and Mitchell are all here in the First Church, and the noble generation of men and women whom we have followed to their graves, one by one, live on amongst us, through that continuity of life and influence which finds its fullest, noblest illustration in institutions—the church and the nation.

We should, by all means, now gather up some lessons of practical worth. 1. Rightly apprehended, here is ground for a true humility. Boasting is excluded when no man can say of anything significant in his life or doing, "this is exclusively mine. It has no roots in the past, and partnership in any other, there is none!" Of what can this be said? First of all, every sane man sees that for what he is must be recognized, in some degree, often in great degree, the character of the family tree of which he is a branch, and what was done for him in the cradle and thence forward. And then, beginning to work, no matter where or on what, he could make no absolutely new start. Who, a builder in church or state, in schools of learning or avenue of trade, does not know and gladly recognize his indebtedness to the past; and but for that past, his work must have been quite other than it is. Fix your eyes on the college that was transplanted from Hudson, or this church established here among the alder bushes, now standing in the

heart of a great commercial city, and tell me who is so conceited as not to own to himself—"I have a mission because my forerunners made history in their day. Had they not sown, my harvest had been thin. Nine-tenths of this structure lies behind me. Let me not be high minded, but humble."

2. So far from paralyzing effort, herein lies its great incentive. True, I cannot separate and view apart the fruit of my own effort; it goes into the common stock of effort that is building up the church, the school, the community. But nothing so surely conserves all worthy effort as institutions which are to live on in some form or other. The form may change, but the thing in its essence abides. A little pulley is a small affair in the great network of machinery, but without it there would be friction. A boy is a small force among a hundred men, but the boy may be essential to the best use of the hundred. And boy and pulley tell for far more because of their partnership with others in a great work, than could they, worked apart from all such co-operation.

We are often concerned about our little doing. It seems insignificant, and even so, we cannot gather it up. We think of them who pass away in an untimely hour as it seems to us. They were not permitted to reap the harvest of their sowing. They saw not the land of promise towards which they toiled. But it was worth while for Moses to bring the children of Israel out of bondage and to the border of the promised land, though he, himself, might not enter. He was working on a very broad plan, which he could not begin to

comprehend, and his part was vital to its fulfillment. It was worth while for David to gather up the material for the temple whose walls and golden spires he might not see. But David went into the temple. The essential David, and Moses went into Canaan, and they both walk the earth wherever the living oracles are taken abroad, and the sweet songs of Israel are sung, and the ten great words are said. So the fathers are with us, and the mothers in our Israel, the young men and maidens, and the stalwart in their prime—all they who, first and last, have sat within these walls and wrought here for Christ. O yes, a great cloud of witnesses, their work and our work knitted into the same web, one and entire unto this day. When we see truly we shall understand that this is the true glory of life, that, so far from being set apart to a little task, all by ourselves, to write our name upon when done, we are taken into a great, glorious, divine fellowship, upon a building of God whose topmost stone shall be brought forth with rejoicing, and sowers and reapers shall be glad together in one hallelujah shout—"Glory to God in the highest." No worker, ever so humble, nor honest effort though weak, will fail of being gathered into the structured kingdom, upon which the saints of all the ages have wrought.

3. Rightly viewed, as we see, our work thus goes on when our visible presence is no more a part of it. Indeed the best of it may issue in result after we are gone. It could not be if everything had stopped when the fathers went, or were to stop when we retire.

To the superficial view, men never seem of so little consequence, as when we see how, their bier having passed by, the great tide of affairs moves right on, unresting. A moment men pause and look up—"Gone!" and settle down to their work, till their time comes. Nobody seems essential to anything. We thought everything rested on the shoulders of such an one, and lo! there is no collapse, nor scarce a tremor, now that those shoulders are withdrawn. It is well that the affairs of the world do not stop, when, to human view, we stop.

But we do not stop. The men who have shepherded this flock in days gone by still wield their crook over it. Livingston is more alive today than when, wan and in rags, he knelt to die in the thatched hovel of Illala. We make our stand upon such as he, that we may learn to see that this is true of all genuine life. Sherlock J. Andrews is just as much alive to me as when he sat down there in the pew, a listener to inspire a preacher; and I said—well, if such a man can get anything out of discourses like mine, I'll peg away. To me these aisles are full of men who will never die. They make sacred the work to which we put our hand; the steps into which we put our feet. Beware ye who enter into the labors of such as these, in pulpit and in pew, that in no mean way ye enter.

4. First in the family, and next in the church, this principle of continuity and partnership in interest holds with supreme force.

How many of us must say, if we speak truly—"Our parents, our grandparents, labored, and we have

entered into their labors. Our inheritance from them has made us what we are. These things that stand in my name do not represent my industry and economy. I am one who entered into a door that another hand set ajar, and here I am." True, wherefore art thou here? It takes a deal of sense to enter into the labors of others. Our own labors, if we have any, we know the cost of—we know not the cost of others' labors. What do we know of the cost of pioneer life? But for pioneer life, where were we? Try to know the cost of your inheritance from the past that you may know how to carry yourself therein. For some seem to have no sense of privilege and responsibility in the labors of others into which they enter. They shut the door quick behind the retreating form, and set themselves down in the midst of the toils and economies of past generations, as a grub burrows in a nut till the meat is all gone—and is a grub still.

Nay, nay! This thy harvest of other men's labors is thy seed-corn to sow the world with, that other men may reap in due time, also. Wouldst thou make thy harvest, the last? Shall the sickles of the next generation lie rust eaten because the grain lies hoarded in thy bin? Wouldst thou breed a famine of the bread of noble deeds and words by which men live? Thy measure of privilege and of obligation towards the world is the measure of thy inheritance, *plus* what you can make of it. Hoarded gold gathers no interest. Wheat, in mummy chests, ripens into no harvest. Scatter, that other men may reap even as thou dost. Labor, that when thou goest the way of all the earth,

there may be something worth while for other men to enter into.

This is the great incentive to the realization of life's end in the family, in society, and in the church of God. We need sense to see it and grace to use it—and all as parts of one great whole not yet disclosed, all as bearing upon the one, enduring kingdom of our Lord Christ, of whom the whole family in heaven and in earth are named. This it is that gives significance to such an anniversary as we now approach. And while we duly honor the past, let us be more concerned to honor the future, for the future is always greater than the past.

I can have but scant sympathy—nay, none whatever, with a man who, in full vision of what this church has been to this community and the world, to individuals and households for three-quarters of a century, is not stirred up to do her honor. Not every one among us has been saintly, not everything, probably, has been wisely planned and carried out. If we are after the flies in the ointment we can most likely find them. But is this the best way to honor a church which has enrolled nearly four thousand souls, and ministered to vastly more in those matters which we profess to believe of chiefest concern to us and to all men? Is this the best way to send her on her forward path with courage and hope? Fulsome adulation is hateful. Boasting is unbecoming. A hypercritical spirit is always unfruitful, but a candid recognition of a worthy service, worthily rendered, is honorable alike to all concerned.

SEVENTY-FIFTH ANNIVERSARY SERMON.

1820--1895.

PREACHED BY THE PASTOR, SUNDAY MORNING, OCTOBER 20, 1895, FIRST CHURCH OF CLEVELAND.

Isaiah 60:22:

The little one shall become a thousand, and the small one a strong nation: I, the Lord, will hasten it in its time.

It is not my intention this morning to enter into the history of this church, except in a casual way. I shall not speak of those who have been making history here for seventy-five years. This ground I have traversed with you many times, and in the program of the week, justice will be done to the leaders and the led in the story of our past. Rather would I turn, first of all, to a glance at some features of the period through which this church has held on its way.

I. It will help us to get our bearings to recall that when this church was planted, James Monroe was President of the United States, twenty-three in all, with a population of less than ten millions. John Marshall was Chief Justice, Salmon P. Chase was a school boy in New Hampshire, Abraham Lincoln a boy of eleven in Kentucky, and Grant was not yet born. California belonged to Mexico; we had no Pacific coast, and no highway over the Rockies. In politics it was the year of the Missouri compromise, designed to put a limit to the area of slavery. In England, George the Third dies and is succeeded by

George the Fourth. Napoleon languishes on St. Helena, to die a year later. Alexander II is Czar of Russia, and Mahmond II, Sultan of Turkey, is the terror of the East. The unveiling of Africa is scarcely begun, Japan and China are practically closed to the outside world, and India, through great tribulation, is being brought under the sceptre of Great Britain. There was neither railroad nor telegraph. Indeed, the first stage into Cleveland came through from the east in 1820, and not till two years later did the first steamer plow the waters of Lake Erie. The village of Cleveland had a population of one hundred and fifty, and stretched ambitiously towards Erie street, but could not reach it. There were now two churches in the village, too weak to be self-supporting, a house of worship for either of them being a thing of the far-away future.

The land-marks of 1820, wherever seen, on the face of this habitable globe, set in the light of our day, seem to take us back among the ancients. So much has been wrought in three-quarters of a century, the annals of the years are so crowded with momentous events, the mind, conscious of its limitations, confesses its but partial grasp of the prodigious movement which has changed the face of the world.

It will be seen that this period covers the Victorian era, the brightest in British annals ; the unveiling and partition of Africa ; the bringing of the Asiatic continent into touch with the civilized world, and the transformation of Japan ; the occupation of Australia and the Pacific Isles ; the overthrow of slavery in the

States, and the beginning of the end every where; and the commemoration of the centennial of this nation in a manner never before parallelled since time was young.

These events, far and near, constitute the environment of our church life through these eventful years. They have had their effect upon us. They have made their impress upon the thinking and the character, the individual and collective life of hamlet and village and city. The history of this church is a part of the history of the world.

Tucked into this little corner of Lake Erie, gradually overshadowed by the city's greatness, as these towering, many-storied blocks belittle warehouses, once thought to be stately, we may seem to have lived our life in seclusion. We may think it far-fetched to link the life of a church with another hemisphere; as if it made any difference with us who is on the throne of England, France, Russia, or what is going on in Asia or Africa, or what the issue of the wars that in this our day, beyond all the wars of the ages, have rocked Europe, Asia and America.

The fact is that, just as the rising tide finds and fills every little nook and cranny of the great coast line of the sea, so the changed conditions of empire, the great upheavals of society, the birth and decay of nations, the benediction of letters, music and art, make themselves felt in remotest hamlets, and nurse into greatness by humblest firesides, the susceptible spirits of the men and women of the future. And many an obscure cottage or artisan's bench, in towns too insig-

nificant to find a place on a map, has been lifted into fame, when a Carey, a Livingstone, a Lincoln, responding to these influences, from parts near and remote, rise up to the task of their lives, and send back to every corner of the earth an influence which adds somewhat to the betterment, not only of the known but of the, as yet, unknown segment of mankind.

It does make a difference in what age we live, and what is going on in it. It is a good thing to have one's life run on, in any part of it, contemporaneous with the great lights of English letters and science. Scott, Coleridge, Keats and Wordsworth live into this our day; Brewster, Faraday, Darwin and Tyndal; Carlyle and Macauley, Thackeray and Dickens, Browning, Tennyson and Ruskin, Charlotte Bronte and George Elliot, people of yesterday; and to have claimed as men of our own time, Longfellow and Whittier, Holmes and Lowell and Emerson; Webster, Sumner and Wendell Phillips; Bushnell, Beecher and Phillips Brooks; and of theologians, Taylor, Parks, Smith and Hodge; and to have felt the inspiration of a missionary era in the church, such as this has notably been.

II. What have we seen in this our day? 1. We have seen the conditions of human life completely revolutioned by industrial science through its mastery over the subtle and the more obvious forces of nature. This is a subject too vast to enter upon here. But, as to the means of communication, by travel, or through the mails, near or far; the instantaneous flash of thought from continent to continent, the possibility of

conversing, Clevelander with Chicagoan or New Yorker, without leaving the fireside; the reduction of letter post from twenty-five cents to two; the speed of the locomotive raised from six to seventy miles an hour; an ocean passage by steam cut from fifteen days to less than six; from the sailing packet, six weeks, to one! If this means much to commerce, it means no less to the church, set for the conquest of the world.

Or looking at machinery, from the tilling of the soil to every fabric of loom, or furnace; in the working of mines, the tunnelling of mountains, and construction of harbors, revolution has followed revolution, throwing, at every great movement, new problems upon society and the church.

Weapons of destruction have made war so terrible as almost to confine it to the aggressions of the strong upon the weak, and to force the great powers of the world to be at peace among themselves.

In the whole field of literature, from the newspaper to ponderous tome—style, quality, quantity—any one able to call up a child's book or reader of half a century ago—the illustrations, type, press-work, contents and cost—and put it side by side with the typical book, magazine, newspaper of today, has in hand one of the most suggestive evidences of the advance that has been made, putting, as it were, a millenium between us and the men of 1820.

Of course, this is not, all in all, to be put to the credit side of life. But all these things, and the like of them, we have seen, and they have had to do with the social and religious life of the people, with the

practical outcome of our Christianity. They make it self-evident that our problems are quite other than the problems of our fathers. Herein are found opportunities which, utilized, will hasten the foretold day when the knowledge of the Lord shall fill the earth, and the brotherhood of all men, the unity of all races shall stand confessed.

2. We have seen great changes in theologic thought brought about by the inductive study of the Bible and a better knowledge of the world's past. The religious world of today, as it voices itself in print, in thought, in deed and life, is far removed from that of 1820. Some of us may think the change for the worse rather than the better. We may think that since the Bible of today is, chapter and verse, the Bible of our fathers, religious thought and belief ought to be stationary. But then, they are not, nor should they be. The men of 1820 had no more got out of the Bible all there was in it, than they had got out of nature all there was in her.

The Bible used to be approached from the side of the creeds. Men were taught to believe so and so, and went to the Bible to prove it. Now, men go to the Bible to try to find out what it teaches, and, if need be, to revise their creeds. The Bible has been put in the focal light of Archæology and Biblical Geography. It is read with a better understanding of the man and the times, the real purpose of prophet and apostle, whose thought we are trying to get at.

We are seeing that Revelation is progressively given, and are holding the Old Testament to its

appointed task, and judging it by that, rather than imposing upon it the loftier standard of the new. We are seeing, more clearly than ever before, that God has not left Himself without a witness among other peoples and in other faiths, till in the fulness of times He sent forth His son. This has not accrued to the disparagement of the Christian faith, nor made the Bible less a book for the people; but God is apprehended as more lovable, more father-like, more immediately nigh at hand, more certainly the God and father of all men, and who will have all men to be saved and to come to the knowledge of the truth.

Sin is seen to be not less terrible, righteousness is not less resplendent, penalty not less sure to follow upon sin but less arbitrary, redemption is not less a necessity for man, viewed in the light of the new science of heredity and environment. The Gospel was never more needed than when the appeal of the material world is so incessant and urgent, and the rigor of law is emphasized.

The transition, of which we are all conscious, is one, I think, not so much of *views* as of *view*, and must be judged by its fruit. It must make men not less serious but more earnest, devout and righteous. No change of belief, is matter of congratulation, if it does not lead out to something nobler and grander, and make better men. One has well said, that progress in religion "must seek not merely for new notions and ideas, but for a larger and deeper sight of God; and must test itself, and let itself be freely tested, by the eternal and universal standards of devoutness and

morality." Of the transition there can be no doubt. Will it bear this test? But now

3. We have also seen the life of the church express itself in unwonted missionary zeal at home and abroad, and in attempts to apply the teachings of Jesus to all the real problems of our time. The missionary and humanitarian agencies of the church are counted by the thousand, but nearly all of them date their birth since this church was organized. Indeed, the greater part of them are not more than twenty-five years old, and but few ante-date the middle of this century.

The American Board ante-dates this church by ten years, the American Bible Society by four. As with this church, so with them, it took a long while to get under way; but like everything else in this half century, the march of Christianity has been marvellous. The American Mission force began to go into Africa when this church was a year old. The Moravians and a few English missionaries had gone into South Africa before them. Today there are a thousand missionary stations, in a continent, *then* shrouded in densest gloom, *now* partitioned off among the great powers of Europe; the story of whose unveiling is full of the heroism born of faith.

It is but yesterday that Khama, a South African prohibitionist Chief, stood up in the City Temple, London, before a vast congregation, to say: "The work in which we stand today is the work of goodness; the work that excels all work in real goodness; the work we find in the land is the work that tires men

and passes away; the work of God has no ending and goes on ever before us. I have been trying to help all my young people to go forward in learning, in schools, and things like this. And I say that that town is a town of beauty where the work of God is taken up with both hands." This scene is typical of the Africa of today.

Twenty-two years ago a newspaper had never been issued in Japan. In one city, Tokyo, there are now seventeen dailies; in the empire seven hundred periodicals; in elementary schools 3,000,000, and the imperial edict runs thus: "It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member." Yet when this church was fifty years old the empire was still placarded with bulletins forbidding the profession of christianity on pain of death. Christ went before the great awakening and the new birth of the Japanese empire. Four hundred churches and its Christian colleges and seminaries are at the heart of her immense progress. These events are typical of Japan.

When this church was organized converts on foreign fields were hard to find. But O, the wonderful power of God these years in the Sandwich Islands, in India, Persia, Japan. Wherever this gospel has been taken abroad, the race of martyrs has been multiplied. Now from one Lord's Day to another, two thousand are added to those who are being saved, on foreign soil alone—100,000 a year! The East India Company, that scoffed at Carey's coming to India and forbade

his landing, set the British flag at half mast when he died, forty years later. And the *London Times*, that used to scoff, now treats with consideration the great gatherings of Indian missionaries. These, too, are typical facts.

Since 1820 the Bible, in whole or in part, has been put into about two hundred and fifty new dialects and tongues; and in Uganda, invoice after invoice, is speedily exhausted, with something of the eagerness with which the revised New Testament was welcomed in this country.

I sieze these few typical facts, just to show, (1) that the progress of the kingdom, extensively, is not a whit behind the march of events in other realms of thought and action. Nay, that they play into each other's hands, and the whole vast stir is not truly seen till it is apprehended that the providence of God is over it all; and (2) that the transitional period of belief has been attended by the greatest progress of the kingdom through world-wide effort. The nobler and the more real, to us, the character of God, the better life and work. Nor has this outreach been to the neglect of claims near at hand. The development of this continent has mostly come to pass within our day. Chicago was settled in 1831, four years before Dr. Aiken came to Cleveland, three years before the fifteen-year-old church, to which he came, was sheltered in a house of worship.

Stand at the Sault Ste. Marie for a day, in thought, and bring the unbroken stillness and charm of the rapids in 1820 along side the tremendous traffic that

presses through these locks, and think that seventeen million tons of freight are expected to pass from Lake Superior to the ports below in 1895. Let these facts be taken as typical of the development of the country.

But is this any more wonderful than to be told that, voluntarily, the churches of Christ have undertaken to keep pace with the march of improvement across the continent, and put the school and the church on the same train with the emigrant, these to be followed by the academy and the college at the cost of millions of dollars? Or take the actual working of the churches in cities that antedate our own and contrast what was thought to be the mission of the church then and now, or the work of the churches here, before and since the war. Intensively and at close range, the church, with all her derelictions, is alive to the demands of the age, and seeks to adapt herself to the needs of all sorts and conditions of men. She is not reading her Bible amiss; verily, our eyes have seen great things. We have been a part, however humble, of great movements, as well as had our being in a marvellous time.

III. What have we stood for? 1. This church has stood as a witness to the saving power of the Gospel of Christ. It has had a succession of ministers who believed that the Gospel is the power of God unto salvation to every one that believeth, that it is a Gospel of sweet reasonableness and fulness of all comfort. To preach it they were commissioned. Preach it they did, and what they preach-

ed they tried to live. Along with the stated means of grace they have welcomed from time to time the evangelist, sometimes to edification, sometimes not, but glorious times of refreshing have been here enjoyed, and about 4,000 have joined themselves to us, as an organization.

It has been essential to our conception of the Gospel that this church should be New School and progressive; conservative, and yet willing to be taught, and making room for all established facts, with a welcome for the new light ever breaking on the world. In 1853 the Rev. Frederick J. Brown, in a foot-note to a printed sermon, gives it as his confident opinion that "if the two systems of doctrines—New and Old School —could be placed side by side, in all their fulness, before the Presbyterians of Cleveland, there could not be found in the city a sufficient number of New School to compose exceeding one self-sustaining church!" Dr. Brown failed to get these doctrines before the churches in fulness, or else he was mistaken. He must have been mistaken, for the one Old School church to which he ministered is long since extinct.

The Old School was and is tethered to the past. In the thirties it tried for heresy such men as Albert Barnes and Lyman Beecher. In 1837 it cited the judicatories to purge the church of existing evils; it exscinded four synods, three in New York, and the Western Reserve with special emphasis, as defective in doctrine; and then the church was rent in twain. That is Old Schoolism now. History repeats itself.

The New School Assembly met here in 1857,

recorded its testimony against slavery, and twenty Southern members withdrew. It met here again, after the re-union, in 1875, when the honey-moon of that union was crescent. Loyal to Christ, His word and kingdom, to us He is greater than assemblies, and His word authoritative over Confessions, and the liberty wherewith Christ makes free is still the heritage of all good Presbyterians, if they will to have it. I agree with one who says: "The world waits, and we must pray and labor, not for a more complete and logical theology, but for a more real and true and living Christianity."

2. This church has stood for the people. It has always been cosmopolitan. There has always been here no proscription of race or class. If anything of this sort has cropped out it has been individual and not the mind of the church. It has for long made the church wholly free half the time, and open to everybody all the time. It has enrolled among its members rich and poor together. Nor is this all. It has heard the Master's "to every creature," and believed that He was lifted up for all, and gone about it; is at it yet. We regard it as a dreadful thing, an act of disloyalty to the Master to abridge that commission, the intent of which is that all the kingdoms of this world shall become His. The church for the people and the people for the church, this is our motto.

3. This church has stood for a Sabbath service, dignified, devotional and inspiring. Dr. Goodrich led the way in those innovations which brought the Creed, the

Lord's Prayer and the Responsive Reading into the service. It was not done without friction. Some of the older members resented it, but acquiesced, and of some of them it is true that they came to love it.

Emphasis has been put upon sacred music from an early day. The gift of song was with the pioneers. Pioneer and not sing! The choir serving here has almost always been churchly, that is, composed sometimes wholly, always in part, of members of this or other churches, with a sense of the fitness of things, and of a mission to lead the service of song, elevate the taste of the people, inspire and comfort them, and then, when not so occupied, to realize themselves members of the congregation, entitled to the privilege of doing just what is fit and proper for anybody else to do in the house of God, during worship. These choirs are remembered with gratitude to God, in spite of occasional disappointments. It is said that when the first house of worship on this site was dedicated the singing was most inspiring, that the 24th Psalm was sung antiphonally with electrical effect. One, at least, of that choir is still singing the songs of Zion on earth, and some who were then present are still among us. The singing of From Greenland's Icy Mountains, for the first time in this church, is remembered as an inspiring event.

What the fathers sought we still believe and rejoice in—good, churchly music. It is well, sometimes, to ask ourselves how much is our debt to sacred music? It is well to remember that singers and preachers, in the service of the church, do all need the touch of

heavenly fire, and to pray that it may descend upon and inflame them all with a holy ardor.

4. We have stood for patriotism in the time of the country's peril. Eight days after the fall of Ft. Sumter, Dr. Goodrich preached upon "The Christian Necessity of War." In this sermon he said: "We have believed that in civilized nations the law of progress would call for no conflict but that of free discussion; but how it would be in a nation, where side by side with every liberty that is precious to man, has stood and grown mightier every day a system whose perpetuity requires that those liberties should be restricted and denied: this we have not taken into the account. And now the question has come squarely upon us whether we will relinquish these hard-earned liberties, or whether we will hold them in battle and cement them, if need be, with blood." * * And he goes on to say: "We cannot fight the battles of our country against treason without, at the same time, fighting a battle of freedom for mankind. * * We have a great work on hand. We are to prove in the face of all nations, that a popular government is strong enough to punish treason." * * And thus he voices his faith: "God never will suffer, in this age, a government based on the doctrine of liberty to the strong and servitude to the weak."

I am not aware that the record of this church in the civil war was ever compiled, but under such leadership it must have been noteworthy. Notable in official capacity were Dr. H. K. Cushing, responding

as Surgeon of the Ohio 7th, at the first call ; Colonel Chas. Whittlesey, 20th Infantry ; Lieut.-Col. George S. Mygatt, 41st Infantry ; Col. Oliver H. Payne, 124th Infantry ; Dr. Gustav C. E. Weber, Surgeon 125th Infantry. Col. Creighton and Lieut. Col Cram, killed at Mission Ridge, Nov. 27, 1863, were buried from this church, and services "*In Memoriam*" Abraham Lincoln, the martyr President, were here held, Hon. Sherlock J. Andrews presiding, Col. Richard C. Parsons making an address. The Soldiers' Aid Society of Northern Ohio was notably an organization for good. Foremost among the women of the war was Mary Clark Brayton, its Secretary. The receipts of a Sanitary Fair, in 1864, in which the women of this church toiled with conspicuous patriotism, netted nearly $70,000. Of these memorable years, and of those who here served their country, we cannot now speak at length.

We have stood for education as the handmaid of religion. In all other particulars named we have stood on a plane with other churches of the city. In this it will be conceded that we have a certain preeminence, as the monuments of the generosity of our people are studied, and as the gifts of members and pewholders here testify, amounting to the munificent sum of two million, nine hundred and nine thousand dollars, during the last seventeen years.

And with this goes the evidence of civic spirit that crops out in the labors of such men as Hon. George H. Ely and others, for the development of the commerce of the lakes, and in institutions of beneficence,

sheltering the invalid, the child and the aged—bearing on to remote times the names of Case, Stone and Woods; and of noble women Clark, Stone, Fitch, Mather, Harkness. To recall these, and many another charged with the same spirit, is to stir the shades of recollection and open the fount of tears.

The aim of this discourse is not to glorify ourselves, but to emphasize the work in which we have found a place with others in these momentous years. Doubtless, that much of this may be said is due to the fact that this was the First Presbyterian Church. There must be a first if there is to be a second, and to be the first-born is, in itself matter, neither for praise nor blame; but to be first gives coign of vantage if men know how to use it rightly, imposes responsibility whether we will or no. If we have been able to meet and use this vantage ground, in any manner worthily, to God be all the glory.

What I have to say along these lines is now said.

IV. The call of the Past to the Present for the Future. That there is such a call, is not open to question. An inheritance such as this is both a fact and a prophecy, a gift with a summons. A church without a mission has no right to be. We have ours, not so much sought as brought to us. We have a commanding position of influence. No other invites us. What does this endowment, the expression of the love of the living and the dead, mean? What does the generous annual bestowment for the carrying forward of christian work here, mean? What does this latest munificent gift for the enrichment of our

public service and the joy of all worshipers, mean?* What does the goodly presence of the morning and evening audiences mean? Do not these things say—"Your work is not yet ended. Renew your youth and press on. Everything must be kept up to high water mark. Let down in nothing. Make the service of this church as strong, winsome, welcoming, inspiring, comforting, as may be. Come as close to the people as may be. Espouse the cause of the people. Be just to all, as God is just. Be kind to all, as God is kind. Remember that God is no respector of persons and break the bread of life *to all.* Let the weak here find a friend, and the strong a mission, and the waster of God's heritage of human souls, rebuke."

Why not? Is anybody tired? Is anybody discouraged? Are we no longer needed? Is the millenium here? Is the city saved? Is the country evangelized? Does the call from Macedonia pulsate on the air no more? The fathers have fallen on sleep, but they fell in their tracks, they fell face forward; some of them put into our hands treasure to be used for them, right here, and said,—"by this would I live on and work with you and them that come after you." These speaking windows, these tablets on the wall, these portraits in yonder, the pealing notes of the new organ—let us have more of such things, remembering how they who sow and they who reap are to rejoice together—builders all, the work of all gathered up and carried along in the unbroken life of

* Allusion is here made to the gift of an organ by Mrs. S. V. Harkness, a memorial of her daughter Florence.

this historic church. After all, as one has said, "it is better to live than to write about life."

O dear church of God gird thyself afresh. Renew your vows O ye who have grown weary, or lost heart, or been turned aside. Pray, pray, every one of you, that this day, this week, may not go by, without leaving with us the signal blessing of God Almighty—Father, Son and Holy Ghost.

THEN AND NOW—A CONTRAST.

1820—1895.

PREACHED BY THE PASTOR SUNDAY EVENING, OCTOBER 20, 1895.

Job 8. 7—10.

Though the beginning was small, yet thy latter end should greatly increase.

For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

(For we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow:)

Shall not they teach thee, *and* tell thee, and utter words out of their heart?

In attempting to set in contrast periods so far apart as 1820–1895, with an interval so crowded with momentous progress in city, state and nation, in arts and industries, books and modes of living, we need to be guarded at two points. 1. We need to be careful to do ample justice to the men and women of 1820—

to put ourselves in their place—to speak reverently and tenderly of them who smoothed the way of our feet. Indeed, I can do no otherwise.

And – 2 – we need to emphasize the providence of God as much in the building of Cleveland as in the building of Jerusalem. God is in the 19th century, A. D., just as truly as in the 19th century, B. C. Nay, his hand is more visibly laid bare today than in the time of Moses and David. There is a divine purpose unfolding in history that grows more evident as time moves on.

I have come upon a description of Cleveland in 1816—four years before this church was organized—by one who was here then, and it ought therefore to be true. There were then three streets, Superior, Water and Bank. Bank street was opened only to where St. Clair street now is. Probably there were tracks through the woods here and there, but these were opened streets. Then they had a lake front, without contention or soot. There were then thirty-five dwellings in the hamlet. Then there were pools here and there, "covered with the green leaves, and white and golden petals of the water lily," and birch and other trees, vine laden, all of which were long since swept away. Then the wild grape filled the air with its fragrant breath, and there were grassy banks, dear me! And just think of it, "from the foot of Superior street to the lake the margin of the river gleamed in the sunlight with gay flowers and bright green mint, the aroma of which repaid a passing touch; sweet flag and water grass, waving tufts of

flower-de-luce and spires of cat-tail opened to view a beautiful panorama, unbroken save by the old tannery, which added to, not marred, the beauty of the whole."

I am much obliged to the, to me, unknown writer, for the description, and the assurance that once on a time the waters of the Cuyahoga "gleamed in the sunlight." I wish it would do that again before the eyes of this generation. Nothing is here said about the whisky mill under the hill, where the poor red men were befuddled by their white neighbors, but history says it was there. The continuity of whisky in this place is not a matter of dispute.

There was "a ferry house," at the foot of Superior street, so there must have been a ferry and something to go for on the other side. Somebody seriously mutilated the copy from which I quote, which ends with hints of watermelons and raiders, and says "the inhabitants on that side the river were few and far between." They were so thick on this side they had not room to grow their watermelons! Huron and Erie streets on paper were the ambitious limit of the first Cleveland, and must have seemed as remote to Water street dwellers, as Glenville and East Cleveland to us. Those early timers laid out the Square which has been the joy of generations, on which the aristocracy of an early day built their homes, and planted churches, dispensed justice, and drew around them the comforts of life. This dear old Square the Philistines of our day want to destroy. They have taken away the lake front, and the "gleam and sunlight" off the Cuyahoga, abolished the water lilies and the

fragrance of grape vines, and given us instead the thousand smells of cologne, and now they want our precious Square also!

There was once a log court house in the southwest corner of the Square, where the fountain plays—when water can be afforded—in front of this church, and in it the first Sunday School was organized in 1819; and there this church began its existence in a hamlet of 150 souls, with fifteen members, in 1820. They had a lock-up there too, and, for once, church and jail were in close proximity, and the hymns of Zion reached the ears of the criminal and the unfortunate. But note that when they got ready to dedicate a park-like place for their delectation, they removed all these accessories of civilized life to outside of the sidewalk, where they remain to this day. There is, as yet, but one serious innovation, of which I will not now speak particularly, lest I offend the ears of some for whom I entertain great respect. May it be the last. Let us keep, at least, one trace of the homes and haunts and sanctities of our fathers and be proud of it.

About the date we have now reached, several gentlemen put their heads together and determined to buy the lot on which this church stands, which was then offered for sale. The price was $400. The names of these gentlemen were Messrs. Samuel Williamson, Samuel Cowles, John M. Sterling, Leonard Case, Herman Kingsbury, Nathan Perry, P. M. Weddell, Samuel Starkweather, A. S. Walworth and Edmund Clark.

They did well. They had done better had they

bought as much more, but $400 was a large sum in those days.

It is reported that $150,000 has lately been offered for it.

The godly were in the minority then. Sunday was market day, and the crack of the rifle—shot-gun I guess it was—was heard in the woods hard by where the service of God was attempted. The tables are turned in a way. Men are not so openly blasphemous in their deviltry. They could not get up a procession in caricature of Christ today as then, *but* for this very day, a free excursion was advertised in big letters by some real estate operators, last Sunday much labor was expended to open a public boulevard for a few hours, Sunday before, a gang of men wrought openly all day and evening on Euclid avenue to refit a restaurant. Almost any Sunday, at least often, a gang of street railroad employes may be seen at work; shops on almost every street open; saloons running behind closed windows! The same sort of thing you can see in Paris any Lord's day, but here, a better thing is expected, most of all by representative citizens.

The Cleveland of our day is big and growing, we are proud of our city, and for that very reason we need to get as far away as we can from the infidelity that in an early day was rampant here and in Fairport, and elsewhere along the lake and back on the Reserve.

For a good while Old Trinity and this church alone undertook to stem the tide of primitive ungodliness and bring in a better day. One virtue of pioneer life was theirs—they were brought into close fellow-

ship—they used to worship in the same school-room on St. Clair street. Trinity, I judge, did not get on so rapidly, though earlier on the ground; for at a Christmas time—the first churchly observance here, I believe it was—the Presbyterians seem to have had the use of the room morning and afternoon, Trinity in the evening. And there was some concern lest there might not be time to set the house in order and light the two big candles that "weighed a pound," made by some thrifty housewife. So, Uncle Abram, "head and front of Episcopacy then," whoever he may have been, good-naturedly begged Parson Bradstreet not to preach one of his "darned long-winded sermons" that afternoon. I am not informed, but I must believe that Mr. Bradstreet acquiesced. At any rate, Christmas was celebrated, and the room was packed. There have been statelier celebrations, but that was a good time and place to begin.

Our fathers did as they could and made a virtue of necessity, and knew nothing of electric lights, and so were happy and content at first, to light the church with "tallow dips" hung on the wall with tin reflectors, and to keep them at their best by snuffing, as our mothers did at home, even at the risk of snuffing them out. The boys and girls of our day are far removed from all this, but the man of fifty, country-bred, knows all about it. And he also knows that people could be good and happy having little, and living, as would now be thought, in an awfully primitive way. It was, at least, a good thing to start from, and sturdy folk were reared in such surroundings.

But the village grew to a city of 6000 in 1836, and now there is a Methodist, a Baptist, a Roman Catholic and a Bethel church—the beginning, all, of a long succession, reaching out with the city's growth from six to three hundred and thirty thousand. Then there were many isms afloat—Millerism for one. As a boy I remember to have been greatly scared by the talk current about the end of the world, as prophetic lecturers went around through country school-houses with charts of beasts and figures proving from Daniel the very day of the end. They had a church here, constructed, open in the roof, with special reference to going up. This frenzy wrought great mischief. The anti-slavery agitation then began to loom up and was at first coolly received.

This church needed, and found, in Dr. Aiken, the man of level head to stand at the helm in those stormy times, from 1835 to 1860, the first and honored pastor of this church.

In that day Christian sentiment was far more conservative than now. There lies on my table a tremendous phillipic of Dr. Aiken's against the "unfruitful works of darkness." It was aimed at the theatre, the horse race and the circus. The spirit of the man is voiced in the paragraph: "God has made it the duty of the minister at the altar, who is set for the defence of the Gospel, to speak fully and openly against those established indulgences that are injurious to morals and religion." This is honest and manly, and the scorn with which he treats the two pleas for the horse race: 1. That it "improves the breed of horses," and,

2. "Brings a flood of money into the place," is really fine. This flood of money suggests another flood that comes with it, which he likens to that which the great dragon in the Apocalypse poured out of his mouth. In 1839 it was resolved "that for a member of this church to attend theatres, balls or cotillion parties, whether public or private, is a breach of covenant, contrary to the spirit of the Gospel, and deserving the censure and discipline of the church." The church manual of that day contains twenty hints or rules for Christian living, each and all excellent. If every one who has confessed Christ would live by them, there would not be a back-slider on earth, nor a church quarrel.

Such resolutions as this just quoted were on the books of the churches of that day generally. They are on many church records of a later date. And the testimony against these things—more guarded, softened, less sweeping than of old, finds utterance in religious convocations, year by year.

But Dr. Aiken did not stop these unfruitful works of darkness, and the good people of this church, fathers and mothers and children were not to be "resolved" into ordering their lives thus and so, even on pain of discipline. Some were disciplined. Still, in the main, people went on doing as they pleased, and more and more so, and many very excellent people changed their minds about some of these things, till even Church Elders themselves and some of the parsons, here and there, have ceased to order their lives upon the early pattern.

What then? Was it worth while? Of course it was. It is always worth while to be true to one's convictions. In this they are to be honored. They drew a line of distinction between the spirit of the kingdom of Christ, as represented by the Church, and the spirit of the world. They drew it where they thought it ought to be. The modern Church draws it differently. Some, then and since, have drawn it loosely, might almost as well not have drawn it at all.

We may think they were narrow and bigoted, but they were not. They simply sought to be true to their light, and the spirit of their times. And it never has been proved that any of these things ever made Christ's people better, or saints more heavenly. And it is just as true today as ever it was, that Christ is more honored in the breach than in the observance of these social and worldly customs and indulgences.

But people cannot be made pious by rules and resolutions and discipline. The era of the individual conscience is here. And men must be approached on the side of reason and conscience. The spiritual life must be deepened, the mind employed with better things, recreation furnished in more wholesome ways, and winsome persuasion must lead the way to better things.

All in all, with any true definition of spirituality in sight, I do not believe the church of 1895 less spiritual than that of 1820; and its sympathies are far broader, religion is more a life, and having to do with all days, with business and pleasure and all things else. That was a day of creed-confession at the door of

entrance to membership and communion. Now, confession of faith in Christ and purpose to live by and for Him, opens all doors to church privilege. And this is well. It is Apostolic.

I honor the Church of 1820 and 1835 and 1850, for what it was and did, and for the witness it bore, and the many noble men and women in it, but it was not all wheat. There were tares then as now. The records make these things manifest. Say not that the former days were better than these. Honor all days for the good that is in them, but take care of thine own and the record thou thyself art making.

I am one of those that do not believe that the Church is retrograding. The Church of this day is striving to adjust herself to times that move and shift like lightning, and to grapple with the problems that affect human life and character, and to do her duty. She must judge for herself when, how and what, as wisely as possible. She cannot follow all her advisors, and must be content to be maligned and misunderstood. But the Church of this day is ready to face the right when she sees it, and the pulpits are as free as ever they were, and the men in them as courageous, all that is said to the contrary, notwithstanding.

O, Church of God, be true to thine own day and mission. O, brother men, lend a hand; let's work together towards a better and a brighter day. I mean this for my Sunday evening friends who love to turn in here, and without openly avowing it, think of this as their church home. Many of you are new to the city. This work gives you an opportunity to get into

the inside of our history and know us better. We want you to do it. We not only invite, we urge, you to look the matter over and see if there is not just here an opportunity for you to serve the Master and get good to yourselves. We would like to see you getting a grip upon this evening service, in the way of feeling a responsibility for it, raising a voice in how to make it serve you and your fellows better; and do more grandly the work that such a church ought to do, planted just here. Believe me, we mean just this. We are pulling ourselves together for the next stretch of twenty-five years, and we want your help. Now do not disappoint us. Give us your heart and your hand for the service we may together render to God's glory and for man's good.

The Cleveland Sisterhood of Presbyterian Churches.

REV. S. P. SPRECHER, D. D.

The Peruvians have a fable about a prince who brought to his father a nutshell, which, opening with a spring, revealed a little tent, possessed of a marvelous power of expansiveness; in the nursery the children played under its folds, in the royal council room the king and his court sat under its canopy, in the gardens the whole household gathered under its shade, on the plain the army was marshalled within its enclosure. This little tent is a good symbol of the

adaptability of our Presbyterian system to co-operate with Christians of every name in works of faith and labors of love, and of the expansiveness of our system in extending fellowship to every branch of the Christian Church. No canons or exclusive ordinances separate us from our brethren in Christ of other folds, and we can lend a helping hand to anyone who is doing a good work. I believe it is conceded that most of the money spent in undenominational christian work comes from Presbyterians, at least, they give more outside than does any other one denomination.

The only place where Presbyterians are apt to be divided is among themselves and on question of doctrine. This is because they are so tenacious of their opinions. Presbyterians generally know what they believe, and are ready with a reason for the faith that is in them, and I guess they are beside a little obstinate by nature. It is what I have heard called the Scotch of it. When I was in Scotland some years ago a friend asked me if I knew why it was that so few mules were used in Scotland. "I did not know it was so," I replied, "but if so, why so?" "Why," said he, "if a mule and a Scotchman should have a difference of opinion, what would be the consequence?" I am glad to be able to say that in Cleveland this Presbyterian characteristic is held in check by an abounding sentiment of brotherliness. We are a real sisterhood of churches, assisting each other and bearing one another's burdens, like members of one family. The younger members are nurtured tenderly and led by the hand of the elder sisters until they can easily

walk alone. There is no envy or jealousy, as far as I know, between any of the members of this sisterhood. For this state of things, I believe, we are mainly indebted to the Old Stone Church and her big-hearted pastor. We must needs be powerfully influenced by her since there is so much of her blood in the veins of all our churches. The spirit of this church and of Dr. Haydn has been that of abounding kindliness, generosity and helpfulness. No enterprise among us ever fails of their help and sympathy. Indeed, Dr. Haydn keeps us so busy in church work and moral reform that we have no time nor strength left to quarrel. He is always pointing us to the common enemy and leading the way against them. Before the battle of Trafalgar, Lord Nelson called to him two of his officers who were at enmity, and, pointing to the opposing fleet, he said, "Yonder are your enemies; shake hands and be friends like good Englishmen." That is the kind of a leader Dr. Haydn is.

Brethren, we are a strong denomination in Cleveland, perhaps the strongest in numbers and in influence. This brotherly love is one of the great elements of our strength. Let it continue and we will accomplish wonders in Christian work and in advocating the Kingdom of the Master. Let us be distinguished in the army of the Lord in Cleveland for this characteristic. In ancient Thebes there was a band of 300 cavalry who became a terror to the enemies of Egypt. They were companions who had bound themselves by a solemn vow to stand together in the service of their country. They were called "The Sacred Battalion or

the Band of Lovers." The wonders they accomplished on every field of action were celebrated with pride in the annals of the nation. Let us be such a sacred battalion, and we will accomplish nobler feats and a better service in greater Cleveland. But if we bite and devour one another take heed that we be not consumed one of another. The wolves sent out a scout to learn of the approach of the dogs. The scout returned and reported that the dogs were coming on, but very slowly, as they were continually snapping and barking at each other. The wolves were comforted. Let us not comfort wolves. It was by their brotherly love that the early Christians powerfully impressed their enemies. Lucian, the Roman satirist, exclaimed: "It is incredible to see the ardour with which the people of that religion help each other. They spare nothing. Their first legislator has put it into their heads that they are all brethren."

The work of the Lord went on because the churches were so knit together in love. The strength of every individual was combined with that of all the rest in the blow they struck the heathen world and shattered it. Separate the atoms which make a hammer and each would fall on the stone as a snow flake; but welded into one and wielded by the arm of the quarryman, it will break the massive rocks asunder. Divide the waters of Niagara into distinct and individual drops, and they would be no more than the falling rain, but in their united body they would quench the fires of all the volcanoes in the world. It is the union of Christian forces which is now, at last,

tottering the strongholds of Satan in all our municipalities. Christians are working together as they never have before, and they are learning the strength of union. It is the interest of each that we all stand together. The strength of each is the strength of all. As the word well says, "a three-fold cord is not quickly broken." St. John, when over 90 years old, after a long life of experience in building up the Kingdom of God, sent his last message to the churches, and it was simply this: "Love one another, Love one another, Love one another."

Brethren, our Saviour tells us of a sign by which we are to prove our discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another." And the Apostle affirmed, "We know that we have passed from death unto life because we love the brethren." Certain it is that if we are all near to Christ we are near to each other, as lines drawn from the circumference approach each other as they near the center. Surely, brethren, we should be more concerned to find in each other Christliness of character than correctness of belief, or what we may consider correct belief. The strifes which have disgraced the history of the church have almost always been over matters of trifling import, non-essentials of Christian doctrine. We keep the peace not by harmonizing opinions, for that is impossible, but by loving one another. Our sisterhood of churches rests upon the fact that true Christian love does exist among us here. And "behold how good and how pleasant it is for brethren to dwell together in unity."

The Church and the Community.

REV. CHAS. D. WILLIAMS, DEAN OF TRINITY CATHEDRAL.

There have been, I think, two stages in the history and development of the Christian Church, and we are now just entering upon a third.

The first I may call the stage of institutionalism. The church was regarded as a divine institution whose principal, if not sole, business was to maintain her dignity, assert her authority, and make strong her dominion over the lives and consciences of men, as the representative of Christ upon earth. That idea of the church finds completed expression in Roman Catholicism, and that phase of her development reached its culmination in the middle ages.

Then came the Reformation with its tremendous emphasis on the value of the *individual* soul and the necessity of its direct and immediate relation to God. Individualism has ever been the keynote of Protestantism. In its view the church has largely ceased to be a divine institution, even an organic society; it is simply a collection, an aggregate of individual souls. Its mission is simply to preach the gospel of salvation to individual sinners, to snatch some here and there like brands from the burning, and leave the great world to its doom. It is a kind of spiritual conveyance office, where title-deeds to salvation are made out for individual applicants.

But a new era is dawning upon us in these closing days of the 19th century. It is characterized by a widespread awakening of the social conscience. Social questions are in the air everywhere. The pressure of social obligations, social duties, social responsibilities is being felt as never before. Humanity is beginning to realize that it is not simply a vast aggregate of individualisms—but an organic body in which we are all "members one of another," and sustain vital relations to each other.

Now this spirit of the age is affecting and inspiring the Christian Church; a new and wider vision of her God-appointed mission is dawning upon her. She is arousing to the fact that she is not sent just to save a few souls here and there *out* of the world—but, like her Divine Master, she is sent to save *the world.* She is to impregnate society with the leaven of the gospel. She is to pervade and possess it with the ethical doctrine of Jesus. She is to inspire it with the spirit of Christ. In other words she has a mission to the common and social life of men as well as to their individual souls.

That new conception of her mission lies at the bottom, and explains many, of the new forms of activity she is taking up in these latter days. She is not content simply to bring the gospel of salvation to bear on the individual sinners that happen to come under her influence, but she is applying it to the related life of men in society. She is striving to form public opinion on various subjects. She is taking the lead in municipal, temperance, and social reforms.

She is planting her social and college settlements in the slums of our cities, and every parish and congregation is fast becoming a veritable net-work of organization for social work of various kinds, a ganglion or nerve-center of social efforts. The church is setting earnestly to work to redeem society.

Of course, because of the very novelty of this work the church sometimes makes mistakes; mistakes of hearty zeal and mistakes of inexperience. But nevertheless the instinct and impulse that inspire her in this work, are true. They spring out of the heart of that new and wider vision of her Divine mission that has come to her, namely that she is sent, not simply to save individual souls, here and there, but like her Master, to save the world.

Now one very serious hindrance to the practical fulfillment of this social mission of the church is met with in the modern parochial system. It is what I may call the "ecclesiastical club" idea of the church. Whatever system of church support may be used in a parish, whether it be by pew rents or by the "free-church" method, the idea is very likely to become deeply imbedded in the minds of the contributing members that the church belongs specially, if not exclusively to them, just as the "Union Club House" on the Avenue, for instance, exists to furnish certain material luxuries—good dinners, pleasant lounging places, and entertaining literature, amusements, and society—exclusively to its contributing members, so the church is thought of very commonly as a kind of ecclesiastical club house. It is to furnish

certain religious luxuries—eloquent, or at least, interesting preaching, fine music, an aesthetic worship for the spiritual delectation, and perhaps edification of those who pay for it. And the result is frequently a one-sided conflict between the church's duty to the community which surrounds her and the claims which her supporters make upon her. That is the explanation of the up-town fever which so persistently and virulently attacks our city churches. The contributing members have moved up on the avenues and they demand that the ecclesiastical club house shall follow to a convenient proximity, and so the church is continually on the move away from those who most need her, to those who best support her.

Ah, my friends, if those who support our churches were possessed wholly of the true christian spirit they would feel that they had no more exclusive or even especial claim upon the ministrations of the churches to which they contribute than they have to the benefits of the missions which their gifts send among the heathen, or the benefactions of the hospitals and charities which they help to found. They would give the means and say, "Let the ministrations be given wherever they are most needed." And then we should see—not the anomalous and unchristian arrangement we have now—the great churches, with their beautiful architecture and inspiring services, crowding the avenues, which are already replete with social and religious advantages and luxuries, while the deserted slums and centers of population are dotted

here and there with a puny mission chapel, with dismal appointments and unattractive services; as one has aptly put it, "all the dough in one pan and all the yeast in another and the hopeful people waiting for the bread to rise," but we should see our stringent efforts focussed where the greatest need lies, our great forces with the most inspiring worship of praise and prayer and their most effective presentation of the gospel message at the great centres of our population—the centres likewise of our sin and vice.

It is only as the church does that, that she can solve the vexed problem, how to reach the masses; it is only so that she can possess and inspire the civic and social life—in a word it is only thus that she can fulfill her duty to the community.

I am sure I am speaking for my fellow-workers in Christ, the pastors of the neighboring congregations, and for all who feel the pressure of the church's social responsibility, when I say that we are proud of the Old Stone Church because she is inspired by just that true christian spirit which I have been discussing; because she is striving faithfully to fulfill her God-given duty to the community that surrounds her. She feels that she has been put here by God to do a work and by God's grace she means to *stay put*. Her towers are to stand in the midst of all this rush and din of absorbing and sometimes sordid business activity, as silent but effectual witnesses to higher things. Her services, with all the effectiveness that the best preaching and the most inspiring worship can give them, are to abide right here in this centre of teeming

life to exert their uplifting influences upon the masses of humanity that daily surge about her doors. Her ministrations, missionary, educational and social, are to radiate from this strategic point and penetrate the surrounding portion of our city, where ignorance and sin do so abound. So is she striving to realize the ideal relation of the church to the community, and therefore do we thank God and pray His richest blessing upon her noble efforts. "We wish you good luck in the name of the Lord."

The Church and Religious Progress.

REV. L. L. TAYLOR.

It seems almost a pity that Dr. Haydn, by assigning us topics, should have made it impossible for us who are here to-night with the greetings of the sisterhood of Cleveland's older churches, to speak all the time allotted to us in the expression of those sentiments of fellowship and congratulation which find their way so readily from heart to lip on such an occasion as this.

Denominationally, I stand related to this occasion in a somewhat peculiar way. I am here as a Congregational minister and as the pastor of a Congregational

church. But both my church and I were once Presbyterian, and we were Presbyterians—my church and I—for just about the same length of time; she, in the early fifties; I, in the early nineties. And though something less than three years sufficed us, our greetings are brought to you with a sense of kinship which strikes some of its roots, I am sure, into those days when we shared your honored name.

But I have been asked to say a few words on "The Church and Religious Progress." I presume we are pretty well agreed that there has been religious progress during the past seventy-five years. Whether it has kept pace with our national progress, may be questioned. But a most interesting parallel might be established between the progress we have made in the control and useful application of the forces and substances of the material world, and the progress which is way-marked by the broader application of the truths and powers of the spiritual world to the whole of the complex life which it is given us to live in these days. Some how or other the steam got out of James Watts' tea-kettle and went to work in the world. Some how or other the lightning was induced to stop playing with Franklin's kite and went to work in the world. Some how or other the Gospel has broken loose from our sermons and hymn books and gone to work in the world, with an energy and manifoldness of impact never known before. Some how or other men are coming to realize that religion is coterminous with life. In this last fact, if we had no other, we shall have a proof of religious progress. If territorial

extension represents religious progress, how much more truly does the social intension of Christianity!

But while we rejoice and ought to rejoice in the present-day achievements of the Gospel as a sound and intellectual influence, we must guard against the tendency to disembody the Gospel. There is a tendency on the part of many to do just this thing—to disembody the Gospel, to separate it from the ordinances and institutions with which Christ saw fit to identify it. I, for one, do not believe that the Gospel has outgrown the Gospels. I do not believe that Christianity has outgrown Christ, the Christ who said, "Preach and Baptize;" the Christ who not only loved me and gave himself for me, but loved the church, and gave himself for it, that there might be a church; that there might be everywhere churches, glorious, holy, without spot or wrinkle or blemish. Many things are done and have been done in the name of the Lord Jesus. In His name men have cast out devils, have prophesied, have done many wonderful works. In His name vast sacrifices have been made, vast enterprises undertaken, heavy burdens borne. But I question whether any one thing, done in His name, has ministered so directly to the advancement of His cause and to the glory of the Father, as the gathering together, of men and women and children, to live the Christ life of His church.

God bless this gathering together in His name which our great city delights to honor as the Old Stone Church, and whose faith and labors of love are known through the length and breadth of the land!

The Church as a Witness to the Truth.

REV. LEVI GILBERT, D. D.

Dr. Gilbert brought the greetings and congratulations of the Methodist churches, and spoke of the similarity of the problems and duties facing the Old Stone Church and the First Methodist, growing out of their down-town location, and pledged his church to remain with the Presbyterians, on ground so needing churchly ministrations. The theologies, once antagonistic, have now come together. Those were great men—great Johns—John Calvin, John Robinson, John Knox and John Wesley, and all our churches can speak from the one text: "There was a man sent from God, whose name was John."

"The Truth" is a large subject, but none too large for the capacity of the gospel. The church should witness to the *unity* of the truth, to the "one God, one law, one element," to the one testimony given by nature, history and redemptive processes. Preaching, therefore, has a large field, all truth at last leading up to God, who is Truth. All creation has emanated from Him, and therefore returns to Him, linking itself into the divine on the side of its higher moral and spiritual significance. But it is particularly *Christian* truth—the truth "as it is in Christ Jesus," to which the Church witnesses.

It is therefore to the great historical *facts* of Christianity that it bears its testimony—a rock-bed of historical verities unmovable. Christianity is not a product of speculation and cannot be overthrown by speculation. It has not been elaborated from the ratiocinations of any philosopher—spun from an argumentive brain. It is not a plant grown in the studio in-doors, but based on proved and proveable facts that have withstood the destructive attacks of hostile criticism of nineteen centuries, and can assuredly challenge the future.

The Church is the witness to the *Person of Christ*, and preaches a personal salvation by the personal trust of a person in a Person; by the Christ himself, and not by believing some statements about him, are men saved. The movement of our times is a "return to Christ"—to Him who was "the Way, the Truth and the Life." He *was* the way, not simply showing it; the way to God because the Truth and the Life, and these two are one because He is one. The truth is a vital and vitalizing truth, and the life is a truthful life. We find truth by living, we get to God through life and not by abstractions. We arrive at truth by being "willing to do His will." The best witness to Christ is the witness of a life. The best translation of the Bible is to translate it into men and women. The best creed is the incarnation of truth—the reproduction of Jesus. The distinction between dogma and life is somewhat artificial and arbitrary. It is said that life is always more than dogma, and said truly, for there is a natural climax in "the Way, the Truth and the

Life." But truth is not truth unless it is alive, and can be built up into a life, contributing to a higher existence. And, of necessity, life must always feed itself on dogma, doctrine, truth.

The pulpit is not, therefore, to spend its time in over-refined, subtle, metaphysical discussions, but should be eminently *practical*, showing men the truth by which they can *live*. It is to take the great facts and truths of Christianity and apply them to the needs of men and communities to-day. It is to ask earnestly, "What is the *truth?*" with reference to labor, capital, wealth, justice, and every burning question uppermost at the time. A Christianity which is not *applied*, is a Christianity denied.

The Church is to witness to a *growing* truth, growing and expanding into greater grandeur constantly, because it is living. "Time makes ancient good uncouth." We are to put the "old truths in a new light." Theology is a progressive science, like astronomy, geology, botany, biology, though its fundamental facts, like the stars, the rocks, the flowers and life, remain from age to age the same, only the interpretation and expression varies with increasing discovery and revelation.

The Church is to witness to the *truth*, rather than to commit itself for the sake of "authority" or "safety," or "fixity," to systems of "orthodoxy," or "heterodoxy." Its preachers should refuse any brand or technical tag, should be larger than any school, and be free to seek and welcome truth from whatever quarter.

The Church is to have a divine *passion* for the truth, blinking nothing, being utterly unafraid. It should lead in scientific research, and not come ingloriously lagging in at last, reluctantly accepting what has been long obvious to the world. It should claim *all* truth as its own and as God's truth, accepting the oneness of the kingdoms of nature and of grace, and, with every new discovery, crying, with Milton, "Hail, holy light!" Infinitely better this than the scant courtesy, suspicions and antagonisms of the past. It is to have the glorious enthusiasm for the truth of Him who proclaimed it the end of his birth and of his coming into the world to bear witness to the truth.

Finally, the Church is to be a *witness* to the truth, not a pettifogger for God, chopping logic for Him, defending with miserable argumentations what needs no defense. It is to proclaim out of its own experience and self-consciousness the divine truths of God, Christ, the Spirit, the soul, salvation. It is to witness to the eternal validity of the Scriptures with a wise dogmatism, strong with reason and true faith. It is to witness to Him who is the Light that lighteth every man coming into the world, who said that whosoever followed Him should not walk in darkness, but have an inner illumination—the "light of *life*." It is not called on to refute every vagrant objection which might appropriately have originated in a lunatic asylum, but should preach a positive and constructive gospel—the everlasting yea being sufficient answer to the everlasting nay. It is to preach not diffidently nor

apologetically, but with absolute confidence that, in its message, there is a solution for every perplexity and problem of this and all times, and believe that truth is mighty and will prevail. It is to preach a gospel not simply individualistic, but a corporate salvation—a Christ who saves communities, society, humanity, the world.

May this Old Stone Church and all our churches preach such a gospel, and in the midst of all doubt, uncertainty and denial, in the babel of mammonism and mercantilism, amid the clamorous and discordant noises of this old, weary world, lift up its testimony, calm and strong, to the immortal truths, the everlasting, living verities by virtue of which we are men—by which individuals and nations enter now and evermore into eternal salvation and life!

THE CHURCH IN HER FELLOWSHIPS.

REV. A. G. UPHAM, D. D.

The church universal is the body of Jesus Christ. The fellowships of the church grow out of the believer's union with his living Lord. Are we members of Christ? Then are we members one of another. We have fellowships of faith, and hope, and love. We are one body in Christ. We have unity of life. We may

differ in points of organization and of doctrine, but in all that is vital and permanent, we are one. Our differences are earthly and temporal, our unities are divine and eternal. Great denominations have grown up in Christendom, each having its own history and traditions, its own convictions and vested interests. I do not know what the future of them will be, but in our desires for the organic union of Christendom we must not forget the essential unity which we already enjoy. Our Lord's high priestly prayer for the unity of His disciples may not be fully answered, but it is receiving what the older theologians used to call a "springing and germinating fulfilment." There is such a thing as a Christian character, a Christian life, a Christian service. May "Christ dwell in all our hearts by faith ;" "that we, being rooted and grounded in love, may be able to comprehend with all saints, what is the length, and breadth, and depth and height ; and may know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God."

Why should not Presbyterians and Baptists have fellowship with one another? We worship the same God, and the same Saviour, and preach the same way of salvation through faith in Him who was crucified and is risen. We may differ in some of our interpretations of the Scriptures, but our rule of faith is the same. Interpretations are human and liable to imperfection, and therefore there is, and always will be, room and call for progress in Christian doctrine, as we come to see better what the Bible is, and what it says. No one church has a monopoly of the truth.

Every denomination owes something to every other in helping the church universal to the knowledge and doing of Christ's will.

We owe much to the Presbyterians, and we gladly confess our indebtedness. Your great theologians are ours, your missionary heroes and martyrs, your educated ministry, your consecrated men and women. As a humble member of the Body of Christians who are called Baptists, I greet you in the name of the Lord.

It is fitting that these greetings should be borne on this occasion by the pastor of the First Baptist Church, for in the beginnings of their history the First Baptist Church and the First Presbyterian Church had much in common. Some of the Baptist pioneers in this city worshipped and worked with you until the First Baptist Church was organized in 1833. Our two Churches have grown up side by side, their roots being closely intertwined in the same soil of divine grace. May we not say that both are "trees of righteousness, the planting of the Lord, that He might be glorified?" Seventy-five years does not mean old age to a body that is full of the love of Christ. It only means character, life, power for enlarged service. May the goodly heritage of the past be an inspiration to a still better future.

The Founders of the First Church.

BY TRUMAN P. HANDY.

I am requested to speak of the "Founders of the old First Church," and in doing so I shall be pardoned if I refer briefly to that part of its history embraced in the first twenty-four years of its existence, during twelve of which, from 1832, I was a member.

This Church was the outgrowth of a Mission Sunday School organized in 1819, with Mr. Elisha Taylor Superintendent, and Moses White, a leading Baptist, the Secretary.

It was organized by Revs. Wm. Hanford and Randolph Stone, with fifteen members, six of them on confession of their faith. At its formation it was voted to be under the watch and care of Portage Presbytery; the mode of its government was left to future consideration. Rev. Randolph Stone was its first minister. He preached one-third of the time for the year ending April, 1821. On the first Sabbath in January, 1822, Rev. Wm. McLean commenced his labors and was employed for three-fourths of his time for one year. In September following Rev. Stephen I. Bradstreet was engaged for one-half of the time, and continued his services till January 20th, 1830. Rev. John Sessions was then employed in June following. His labors were brief, and the Church was without a stated minister until June 10th, 1831.

This was then a missionary field, explored and aided by the Connecticut Missionary Society. In a copy of the Evangelical Magazine, published at Hartford in June, 1801, Rev. Joseph Badger writes: "I expect to be in Hudson next Sabbath and spend the rest of my time on the western and northern part of the Reserve unless I return to New England or go in September to the Shawnee tribe of Indians; George Blue Jacket, son of the great chief, wants some one to go with him and help him tell his people about religion and see if they will not be willing to have some Missionaries come among them and teach them how to live. The prospects of the country are very flattering, respectable people are flowing in from every quarter. The friendly disposition of the Indians banishes all fear of danger from them. If the Lord should make this wilderness as a watered garden by planting and nourishing his church in it, there will be no place more desirable to live in."

This same Missionary again visited Cleveland in 1820 and with others organized this first church. Its officers were Elisha Taylor and S. I. Hamlen. In April, 1832 its Elders and Deacons were Stephen Whitaker, John Gabadan, S. I. Hamlen, Alanson Penfield and Harmon Kingsbury.

The Elders were elected for life and usually led all the religious services when no minister was present. This order was afterward changed by vote of the church and they were elected for only three years, though eligible if desired, to a re-election.

This gave the growing Church an opportunity of

selecting such new members as might seem best. This feature of a rotary eldership has been since adopted and approved by all the Presbyterian churches in this city. In 1831 Rev. Samuel Hutchings began his labors and closed them in the autumn of 1832, having been called as a Missionary to Ceylon, where he and his wife spent several years in the service of the American Board, ten of which were given to the revision of the Tamil Bible and the compilation of the Tamil English Dictionary. His health failing, he returned and died at Orange, N. J., on the first of September, 1895, at the age of 89 years. He was an earnest and devoted minister. The Church at the close of that year numbered about 70 persons.

For the twelve years prior to his coming, services were held in the old Court-house and in the school-house on St. Clair street, and were often omitted altogether. The Sabbath was disregarded. Many of the first settlers, it was said, either embraced infidelity or inclined towards it and were indifferent to Christianity. During the ministry of Mr. Hutchings the American Home Mission Society in New York aided in his support.

It had no house of worship at this time, nor was there one in the village except Trinity Church, then a small frame building standing on the corner of St. Clair and Seneca streets. Its services were held in the third loft of a building where the American House now stands. The erection of the first stone church was commenced in 1832. It was completed and dedicated February 26th, 1834. The erection of a house

of worship in those days was attended with difficulties. It had been under discussion for two years previous, but owing to the great scarcity of money and the inability of the people, it was deferred, and progressed very slowly till the latter part of 1832. Donations were made in stone, lumber and other building materials, some in store pay, and not until a loan of $10,000 was secured did the work go on to completion.

It was plain in its exterior, built of gray sand stone, rough hammered. Its size was 55 by 80 feet with a commodious basement where its services were held for a year prior to its completion. The loan was made by the Commercial Bank of Lake Erie and paid during the ten years following. I believe I was the treasurer of the society in that year.

It had 84 pews and a gallery suspended from the ceiling by iron rods. In 1833, Rev. John Keep of Homer, N. Y., was invited to supply the pulpit, and commenced his services in December of that year. Mr. Keep closed his labors in April, 1835, a number of the members having, at their own request, been dismissed to form a Presbyterian Church in Brooklyn, then Ohio City, to which Mr. Keep was called as Pastor. A few years later he removed to Oberlin, where he died.

A unanimous call was then extended to Rev. Samuel C. Aiken, of the First Presbyterian Church, Utica, N. Y., to become Pastor of the church. It was accepted and he removed here with his family, commencing his labors on the 7th of June, 1835, and Nov. 24, was installed Pastor. He was a native of Vermont, a graduate of Middlebury College, and had been a

successful Pastor in Utica seventeen years, succeeding Rev. Henry Dwight of Geneva. He had a long and useful ministry in this church as many living can bear witness.

His character both as Pastor and preacher was fully established, and his influence in laying foundations for Christian work was felt not only here, but throughout the churches in Northern Ohio. During the earlier period of his Pastorate the churches in this portion of the State were agitated with the slavery question and many extreme views were held in regard to many subjects.

Dr. Aiken's excellent judgment and good sense had much to do in preserving the peace and unity of this church. No dissensions or disturbances have ever existed to mar its prosperity, while the frequent revivals of religious interest during his ministry added greatly to its spiritual growth and power. He ended his long and useful life of 88 years, January 1st, 1879, but his work abides among us, and his memory as a faithful pastor will long be held in grateful remembrance. I should add that the church was blessed with several revivals of religion under his ministry, especially in the winter of 1840, when he was aided by Rev. John T. Avery, and large additions were made to its membership.

The seating capacity of the Church had gradually been found insufficient to accommodate its members and more room was needed. This with the increase of population demanded another church and resulted in the formation of the Second Presbyterian Church.

The retiring members were all deeply attached to Dr. Aiken and felt it a sacrifice to leave the old church. Volunteers were called for and in June, 1844, at a meeting held, at which Dr. Aiken presided, forty-eight members signified their willingness to constitute such an organization. It was then made with his approval. In September of that year, after extending a call to Rev. S. B. Canfield of Ohio City to become their pastor, the church commenced its services in a building purchased from the Second Advent Congregation, then standing on the ground now occupied by the Court-house, on the north-east corner of the Public Square. This building now stands on Erie street and is occupied by the "Whosoever Will" Mission.

Of the little band of original members, Mr. Elisha Taylor and S. I. Hamlen were perhaps the most influential in giving it the form of a Presbyterian organization. Mr. Taylor was a man of decided convictions and generous impulses. Later he bore an active part in the organization of the Third Presbyterian Church as well as in all benevolent work, and died deeply lamented after a long life of Christian service.

Deacon S. I. Hamlen was an early settler, a carpenter and builder, a very conscientious man and a devoted Christian, strict in his religious duties and exemplary in his daily life.

P. B. Andrews, another of the first members, was an industrious citizen, a worker in the construction of machinery and steam engines, taking much interest in the growth of the church.

Henry Baird had a small hotel under the hill.

Among the first members, were Mrs. Sophia L. Perry, the mother of the late Nathan Perry; Sophia Walworth, wife of A. W. Walworth, who though not at that time a member of the church aided in its support; Juliana Long, wife of Dr. David Long and mother of Mrs. Solomon L. Severance, one of the most active and devoted of the Christian wives and mothers of that day; Isabella Williamson, wife of Judge Samuel Williamson and grandmother of our present Samuel E. Williamson, one of the leading families of that time; Samuel Cowles, often called Squire Cowles, was one of the early settlers of Cleveland. He was a bachelor and a lawyer until late in life. He took a lively interest in the moral and religious condition of Cleveland and though not a member of the church was ever ready to contribute to its support. He was very methodical in his habits and enjoyed a good reputation in his profession. He built the house on Euclid Avenue, lately known as the Convent, and there lived.

The following persons were members of the congregation, several of whom united with the church in later years: Peter M. Weddell, a prosperous merchant, who came here in 1820 and became a member of the church January, 1834. Dr. David Long, a leading physician, both in his profession and as a citizen. He also joined by profession October, 1835. Mrs. Long and Mrs. Weddell were active Christian women, ready always to aid in every good cause. The daughter of the former (now Mrs. Mary H. Severance) is still among us after a long life of great usefulness and christian service. We trust she may be spared for years to come. Thos. Davis, a warm hearted christian

man, though with limited education, was full of Bible knowledge, as will be remembered through his simple but earnest prayers. Himself and family bore an active part in the Mayflower Mission School, which resulted in the formation of the Woodland Ave. Presbyterian Church, in which all were active members. Mr. John Blair was an early settler, and a commission merchant on the river, who, with his family were members of the congregation. Mr. Blair united with the church in 1835. His daughters are still among its useful and active members. Mrs. Blair was also a member and died in 1860. Hon. S. J. Andrews came in 1825, a learned and distinguished jurist, of brilliant talents and a christian gentleman though not a member of the church. His wife was an active member, and a devoted christian and mother. Judge Samuel Starkweather, a man of finely cultivated intellect, though not a member of the church, was interested in its prosperity. His wife was among our most charming and devoted members, both in church and society. Her two sisters, Mrs. T. P. May and Mrs. Richard Dockstader were also members.

The following were some of the early members of the church, prior to 1840: Peter M. Weddell, Samuel Cowles, Samuel Williamson, John M. Sterling, Stephen Whitaker, Alanson Penfield, S. J. Andrews, Samuel Starkweather, John Gabandan, Orlando Cutter, Dudley Baldwin, John A. Foot, Chas. M. Giddings, James F. Clark, F. W. Bingham, J. W. Gallup, Alexander Seymour, N. R. Haskell, Samuel Raymond, Henry Sexton, Elijah Bingham, E. P. Morgan, Samuel H. Mather,

Dr. David Long, John Blair, Thos. Davis, John S. Hudson, Harman Kingsbury, C. L. Lathrop, John M. Woolsey, Thos. P. May, A. W. Walworth, A. D. Cutter, Edmund Clark, Dr. Erastus Cushing, Solomon L. Severance, M. B. Scott, Erastus F. Gaylord, S. W. Crittenden, Dr. W. A. Clark, Wm. Bingham, John Day, Wm. Day, Geo. Mygatt, Wm. A. Otis, Jarvis Leonard. Of these only Dudley Baldwin, Jarvis Leonard and Wm. Bingham remain.

Among the more distinguished and useful members to be mentioned is John A. Foot, ever to be held in loving remembrance by all of us who knew of his christian activities and exemplary life. It was full of faith and good deeds. He came here in 1833, and was an active member of the church and an elder for 46 years. A man of blessed memory, my warm associate and friend of 60 years, an illustration of the text, that so well described his character, and quoted by Dr. Haydn at his funeral, July 16th, 1891: "The righteous shall be in everlasting remembrance." His sainted wife, formerly Mrs. A. D. Cutter, followed him only one year later to their home above. Long will they be remembered with affection, for their devoted christian lives among us.

Among the younger members of the church who shared in its activities and in its Sunday school, was Mr. S. L. Severance, a merchant. He married Miss Mary Long. Himself and three brothers, T. C. Severance, Darwin and John L. were distinguished for their musical talents and aided greatly in its public and social service both in vocal and instrumental music.

Norman R. Haskell and S. W. Crittenden came here with me in 1832. They bore an active part in the church and Sunday school for many years. Both have passed away.

The old church has from the beginning of its history been highly favored with a goodly company of christian women, among whom were; Mrs. Juliana Long, Mrs. Isabella Williamson, Mrs. Edmund Clark, Mrs. E. F. Gaylord, Mrs. C. L. Lathrop, Mrs. Samuel Starkweather, Mrs. S. J. Andrews, Mrs. P. M. Weddell, Mrs. Dudley Baldwin, Mrs. Geo. Hoadley, Mrs. John M. Sterling, Mrs. H. V. Willson, Mrs. Samuel Raymond, Mrs. James F. Clark, Mrs. Samuel Williamson, Mrs. Wm. Bingham, Mrs. John A. Foot, Mrs. J. M. Woolsey, Mrs. John Blair, Mrs. C. M. Giddings, Mrs. Mary H. Severance, Mrs. Henry W. Clark, Mrs. M. B. Scott (Mary Williamson), Miss Sarah E. Fitch. Of these only three remain, Mrs. Baldwin, Mrs. Bingham and Mrs. Severance.

The name of Miss Sarah E. Fitch should not be passed without recognition of her long and faithful service both in the church and in every good work in the city. I saw her as a member of the Sunday school in 1832. Her christian activities found no abatement to the day of her death. Her memory will long be held in grateful remembrance.

Mrs. James F. Clark has by her generous gift left to it a monument of her deep interest in its prosperity. She with her husband united with the church in 1835.

Of these seventy names, including my own, only seven are now living. What a comment on life! I

cannot forbear to recognize the goodness of God in sparing me to join with this old church of my love on this its 75th Anniversary, and permitting me to share both in its joys and its labors during the years that have gone by.

Much more might be said of the history and work of this mother of the Presbyterian Churches in this city and of its founders. The loved and honored Pastors and their associates who have carried it forward can better tell of its success in the wide field it has occupied during these 75 years of its history.

The more it has given, the greater has been its enlargement. Long may it continue to send forth its streams of religious influence that shall "make glad the city of our God."

I only add in closing, the words so well spoken by Dr. Haydn in his historical sermon preached February, 1893, as follows: "They who organized Trinity Church and those that followed in the next ten years did well for themselves and better for posterity. These saintly and sainted men and women, their christian households, their devoted pastorates, their Sabbath services, their christian training and nurture of the young, their sermons, prayers, impulses to every good cause —to reform, education, patriotism in the country's defense, in the country's desperate need, speak for themselves. We profoundly honor the memory of the founders of these churches and we do well."

WORK FOR THE YOUNG.

MR. C. L. KIMBALL.

In this paper we will first speak of the Sabbath School, as that was probably the first work started for the young; out of which has grown the many other phases of work in their behalf, undertaken in these later years.

In a memorandum kept by Mr. T. P. Handy, we find the First Presbyterian Sabbath School was started in 1819, by Rev. Mr. Osgood, who at that early day frequently visited the feeble churches on the Western Reserve, and through whose efficiency and zeal much good seems to have been accomplished.

For several years this school was held only a part of the year, and maintained during the winter. There were from twenty to forty scholars and seven or eight teachers.

The first superintendent was Elisha Taylor, and then followed one and possibly two others whose names we do not know. The next was Alanson Penfield. We have no records of their terms of service. Mr. T. P. Handy came to the school in 1832 as a teacher, and in 1833 became superintendent, serving until 1844, when he left with others, to start the Second Presbyterian church. The school had increased, now, to about eighty scholars and twenty teachers. From a personal record kept by Mr. Handy we glean some interesting facts. In looking over his

SUPERINTENDENTS
OF THE
FIRST CHURCH SUNDAY SCHOOL.

1. Elisha Taylor,
2. T. P. Handy,
3. John A. Foot,
4. George Mygatt,
5. F. C. Keith,
6. R. F. Smith,
7. George H. Ely,
8. F. M. Backus,
9. H. M. Flagler,
10. H. N. Raymond,
11. Rev. H. C. Haydn
12. Dr. C. F. Dutton,
13. E. C. Higbee,
14. C. L. Kimball.

list of scholars we find the names of Lucius Fairchild, who joined the church at ten years of age. He is now, or was, the Governor of Wisconsin. George Hoadly joined at fifteen. A few years ago he was Governor of Ohio and is now one of the leading lawyers of the country. Charles A. Otis entered when ten years old—became Mayor of this city, as did also William Castle. Mr. Otis is still among us. Edwin Cowles became editor of the *Cleveland Leader* and wielded vast influence, and Alfred Cowles, his brother, became editor of the *Chicago Tribune*, one of the best papers in the west. Douglass Cleveland, who became a judge, is now living here. We are told he was a very fine speaker when a little boy and that Mr. Handy used to stand him on a table to speak his pieces. They evidently had Sunday School entertainments in those early days. We have no knowledge of anyone from the school filling the presidential chair. Possibly that will come later. Dr. H. K. Cushing is still living and one of our leading physicians. Reuben Smith joined when eleven years old, became a teacher and for several years was superintendent of the school. He is still, we are glad to say, of our number, and an honored elder in this church. He is president of the Cleveland and Pittsburg Railroad. Solon Severance became a member at seven years of age, and is now superintendent of the Woodland Avenue Sunday School, the largest in the city. He is also president of the Euclid Avenue National Bank. William Andrews joined when six years old and is now a member of our church, as is James Gardner, who

joined at ten. Miss Elizabeth Blair, a teacher in Mr. Handy's time, is still one of our most faithful workers.

Four teachers during this period went as foreign missionaries, namely Dr. N. Adams and Miss Sarah Van Tine, to Africa, Mr. Samuel W. Castle, to the Sandwich Islands, and Mrs. E. Hutchings to Ceylon. Whether any of these were ever scholars the record does not state. Stephen Whitaker, a scholar, prepared for the ministry.

There were one hundred and thirty-six teachers during Mr. Handy's [illegible] of office, ten of whom are now living. One hu[illegible] and twelve have died, and the whereabouts of fourteen are not known. We find the words "Faithful," "Efficient," "Punctual" and "Very Pious" entered opposite the names of many teachers in the record referred to above. Dudley Baldwin, now an honored citizen of Cleveland was secretary and librarian during this period, and Mr. John Severance served in the same capacity.

Mr. Handy was followed by John A. Foot, who served for several years, but we have no record of his administration. As nearly as we can find out he was followed by William Slade, Jr., and he by George Mygatt. In 1856 Mr. F. C. Keith became superintendent, and served three years. We are glad we still have him with us. For many years he has been an elder and treasurer of church and society. Mr. Thomas Maynard became the next superintendent, but served only one year. He was called the "sweet singer," and was noted for the interest he took in music. His services were in demand, and he led the

singing in other schools. He wore himself out in this work, and died in 1860. The next superintendents, in order, were R. F. Smith, F. M. Backus, H. M. Flagler, H. N. Raymond, George H. Ely, Rev. H. C. Haydn, Dr. C. F. Dutton and E. C. Higbee. These take us to 1886, the end of Mr. Higbee's term, when the present incumbent, C. L. Kimball, was elected. The two fires, through which the church passed, destroyed our records, so we cannot give many details of their work, but from the knowledge we have of these men we are sure a faithful work was done. Our brothers, John A. Foot, George Mygatt, F. M. Backus, George H. Ely, who have gone to their reward, were known and loved by us all. It would be interesting to dwell upon their character and influence, did time permit. The writer became a member of the school in 1864, and had for his first teacher, F. M. Backus, to whose faithful teaching and watchful care after he joined the church, he owes more than he can express. Truly he was a man of God.

During Mr. Ely's term of office the Sunday School room was remodeled, the old benches taken out, the floor carpeted and chairs added; the tables we now find so necessary were added in Mr. Higbee's term. It is safe to say that the leaders have kept abreast of the times and adopted new methods as fast as they were found helpful.

We are glad to record that Rev. Theodore Y. Gardner, who now has charge of the church at Glenville, Rev. James D. Williamson, pastor of Beckwith church of this city, Rev. Henry Rice, pastor of a

church in California, Chauncey L. Hamlen, pastor in this state, and Rev. Chauncey Goodrich, just now installed in Orange, N. J., were members of our school. Rev. B. F. Shuart, who had charge of a church in the Northwest until ill health forced him to resign, was also a member of our school. Others, H. C. Cunningham, Edward S. Claflin and Howell M. Haydn are now preparing to enter the ministry. C. H. Potter, the evangelist, and Miss Fanny Goodrich, who has done faithful mission work in the South for many years, were formerly members of the school. There may have been others of whom we have no record who have entered the ministry.

Mention should be made of the long and faithful service of Mrs. John A. Foot as assistant superintendent, who served through several administrations. Her bright, sunny smile, and happy manner did everyone good who met her. No matter what the weather, she was always in her place when in the city. Neither should we fail to mention the names of J. W. Walton, H. E. Brooks, W. R. Bartlett, L. B. Leonard and Mrs. S. S. Gardner, who have served as associate superintendents in these later years. Mention should also be made of L. P. Carr, Levi Stedman, W. R. Coe, E. S. Kidder, and William Sargent, who served as librarians, and G. W. Stockley, John A. Foot Jr., E. Weeks, Robert Shackleton, Horace Hodges, who did efficient work as secretaries, and W. P. Stanton and Jas. N. Fleming, who have served most acceptably as treasurers. Neither should we forget the work of J. P. Standard and S. P. Fenn as choristers. A very important work

was theirs and they did it well. Miss Keith, our pianist, has done and is still doing most efficient service.

We would like to record here the names of the many who have taught in the school these many years, but time will not permit. No work in the Sabbath School is more important than that of the teacher. We call to mind, however, some who have passed away. There was "Father Proudfoot" who taught for so many years and who always remembered us at festival times with some of his choice poetry; Mr. Boies, who did excellent work with his Bible class, training many who afterwards became faithful teachers; also E. H. Potter, who for so long had a large class of boys from the industrial school. What an interest he took in them and how we missed him when the Good Father took him home; Mrs. Burgert, too, did a faithful and lasting work; Mr. Vail's memory is still fresh with many of us; Mr. Fleming was another of the faithful ones, as was Mrs. Flora Payne Whitney.

In the primary department the first record we find of a superintendent was Miss Sophia Hewitt. She was followed by Miss Sarah Fitch who held the position for twenty-five years. What a grand work she did! It is known to you all and her influence will last as long as the church stands. She was ably assisted by Miss Florence Wick, and later by Miss Lillie Barstow. Mr. James Worley also made himself useful in this department for quite a while. Miss Fitch was succeeded by Miss Hattie Spencer, who had grown up in the school, and when she left Miss Fleming took her place. Her successor

was Miss Eva Mills, who was followed by Miss Grace Williams who held the place until we moved into our present chapel, when a new department was added, the intermediate, and she assumed charge of that, Miss Mills, now Mrs. George Williams, taking charge of the primary department. The East End soon claimed her as it has so many of our good workers, ours being a training school for that part of the city. We were fortunate in inducing Miss Spencer, now Mrs. H. C. Freeman, who had once served so successfully, to take charge of the work again. Living in the East End she was soon obliged to give it up, and Miss Brooks took her place. We now know her as Mrs. Jas. Fleming, wife of our faithful treasurer. Our primary department superintendents always get married, but so long as it is to some one in the school, as in Mrs. Fleming's case, we do not object. Mrs. Fleming has had for assistants, Miss Duckett and Mrs. McIlrath. Miss Spencer, Miss Fleming, Miss Mills, Miss Ducket and Miss Williams have all grown up in the school, and were admirably fitted for their work, which speaks well for their training.

We can only estimate the number who have joined the church from the school, as the records for the earlier years are so incomplete, but it is safe to say that at least 750 have become members and many of these are our best workers today. We have contributed for missionary objects more than twenty-five thousand dollars. The number enrolled since the organization of the school, cannot be stated, but it is is in the neighborhood of four thousand scholars and a thousand teachers.

As regards work outside of the Sabbath School, we have no record until the later years of its history. Doubtless there were missionary bands in the earlier years, and good work accomplished, but no mention of them is made. In 1875 Miss Mary Goodrich organized the "Little Missionaries," for boys, and had charge of the work until her death, being ably assisted by Miss Kittie Worley. Miss Agnes Foot succeeded her and conducted the work for several years. Miss Fanny Goodrich organized the "Helping Hands" in March, 1875, and when she left the city, the work was taken up by Mrs. P. M. Hitchcock and Mrs. Alfred Wick. A little later the "Sarah Fitch Band" was started, and had for leaders Mrs. C. L. Cutter, Miss Ely and Mrs. E. W. Haines. All of these bands have contributed not a little money to help on the cause of missions. They have outgrown their early estate and are not now known as such. In 1884 the "Girls' Foreign Missionary Society" was formed by Mrs. Arthur Mitchell, who was followed by Mrs. S. P. Fenn, who for twelve years held the society together and did a very useful and successful work. A few years ago the name was changed to "The Haydn Circle," in honor of our beloved pastor. Upon Mrs. Fenn's retirement, a year ago, Miss Kittie Keith became President, and the "Circle" keeps up its good record. Since its organization, it has averaged eighty, latterly a hundred dollars a year to missions.

One of the most helpful lines of work, Mrs. Freeman writes me, was the girls' prayer meeting, which was held after school hours, once a week. They

learned the books of the Bible, some of the Psalms, commandments, beatitudes, and had their Bible readings. Each was encouraged to pray for herself, and many seemed benefitted and helped. This work is partly reproduced in the Junior Christian Endeavor Society, which has had for leaders Mrs. Freeman, Tracy Williams, Miss Maggie Duncan, Miss Weaver and Rev. F. W. Jackson.

The "Livingstone Society," composed of young men, was organized under the leadership of Samuel A. Raymond, and while it lasted, did good work. The reason of its discontinuance is not known.

For a number of years we had a band known as "Willing Workers," composed of the younger members of our school. They met Saturday afternoons. This work was conducted at different times by Miss Spencer, Miss Mills, Miss Clara and Miss Grace Williams, sometimes as a sewing school.

In May, 1893, there was organized under the patronage of Mrs. Samuel Mather, to whom we owe so much, a sewing and vacation class, composed of girls from seven to twelve years of age, meeting Saturday afternoons. During May and June the average attendance was twenty-two. When the public schools closed for the summer vacation it was thought best to have the class meet daily from nine to ten A. M. The object of this was two-fold; to gather in children who otherwise would be in the street exposed to evil influences, and while there to teach them something useful. Some of the girls had brothers who wanted to come, and as soon as permission

was given, the boys flocked in, and there was soon so large a class that it was found necessary to employ an experienced kindergartner. While the girls were taught sewing, the boys worked at various things, in line with kindergarten work. The class was called a "vacation class," and held its sessions for ten weeks. The enrollment was one hundred and eleven, average attendance sixty-five. At the opening of public school the daily sessions of the class were closed and they met again on Saturday afternoons. The enrollment for the winter of 1893 was one hundred, the average attendance forty. In the summer of 1894, when class work began, the numbers had increased so that a seamstress was secured to work with the girls, while the kindergartner took charge of the boys. Before this the work of the sewing assistant was voluntary. The class continued during the winter of 1894–5, and was well attended. The vacation class of 1895 was placed in charge of Miss Davis, of the public schools, Mrs. Mather's reasons for this being a desire to bring to the notice of the Board of Education, and the public in general, the idea of a summer school for children, locating them in different parts of the city where most needed. This class was held in the Rockwell school annex, and was a great success. The enrollment was one hundred and thirty-five, the average attendance seventy-five. There being a demand for an advanced class, where finer needle-work could be taught, such a class was formed August 30th, meeting Tuesdays and Thursdays after school. This class now numbers twenty-six. These classes are supported

by Mrs. Mather. Mrs. Wm. E. Jones is at the head of the vacation class, and was assisted the first year by Mrs. J. A. Foot, Jr., Miss Weaver, Miss Nichols and others. To these and their faithful helpers much credit is due for the successful work accomplished.

The last work we will speak of, and not by any means the least, is that of the "Boys' Club," which was organized in February, 1892, under the charge of Mr. and Mrs. E. W. Haines. The enrollment was in 1892, 257; in 1893, 200, and in 1894, 178. The average attendance has been about sixty. Many of the boys have been with the club from the beginning, and evidence much love for it. There has been marked improvement in the character and manners of the boys who have longest been with the club. The workers have never numbered over twenty, and last year but ten, and nearly all of these, with the exception of Mr. and Mrs. Haines, who give so much of their time to this work, are from outside of the church. If a sufficient number from our own church would enlist in this work, the capacity of the rooms would soon be taxed to their utmost. New members are now charged a fee of ten cents. At least six of these boys have this year joined the Young Men's Christian Association. A number have entered our Sabbath School. Monthly lectures are held and a monthly examination in history. Certain classes of boys have been taught drawing and book-keeping, by volunteer teachers; the number reached and the good accomplished being apparently limited only by the number of teachers available for such work. Surely no work in the church

is more important than this boys' club, and there ought to be plenty of helpers. The club has, from the start, had one paid assistant ; first, Miss Nibloe, whose health failed her, and now Miss Lewis, of this city. About sixty of the other boys are about to be formed into a club of their own with a gymnasium and class work. A Parish house is also in contemplation, which is designed to greatly broaden this work.

Very likely we have omitted the names of many who have deserved mention, and we ask the indulgence of all if this is found to be true. In a paper of this kind, going over so many years, it is well nigh impossible to get the names of every worker, or duly to credit each with the measure of service which is his due.

Our Young People.

MR. GILES R. ANDERSON.

The exact time when the first gathering of young people of the Old Stone Church, met for a prayer meeting, is unknown.

It was probably in the latter half of the pastorate of Dr. Goodrich. Previous to this, there had been meetings on Wednesday evenings, that were of the nature of a Bible class and prayer meeting combined, and it was from these that the idea of a young people's prayer meeting was conceived.

They were first held on Sunday evening, before the church service, and I am told that our present pastor, years ago, when considering a call to the Old Stone Church, made the remark, "that the heartiness with which the young people conducted that prayer meeting, was one of the things that made him desire to cast in his lot with us." The meeting was finally changed to Tuesday night, and was carried on for years, with occasional summer intermissions, and from them, in due time, came the Young People's Association and the Christian Endeavor Society of later years.

Our Young People's Association was formed in 1881, and united with the Union Young People's Association of Cleveland. In the same year, in far off Maine, Dr. Clark started, with a few others, the first Christian Endeavor Society.

The main difference between it and our Young People's Association was the *pledge* of consecration to

a more devoted Christian life, of daily prayer, scripture reading and church attendance. This one feature of the Christian Endeavor Society was the *vital* point, and one by one, the various Young People's Associations adopted the Christian Endeavor name and pledge and became Christian Endeavor Societies.

In 1892, the Old Stone Church Association voted to become a Christian Endeavor Society, that it might be in touch with the young people of the city. There was no marked change in our society when the new name and pledge were adopted, for we had always been known to have good meetings, and our young people were heart and soul in the work.

Our Christian Endeavor friends had a hard time, therefore, to convert us to their idea. The associate pastors had all been young men, who had regularly attended our meetings, and to their energetic work and kindly advice, the success of our services must to a great extent be attributed.

As we look back over the past few years, we are confident that the pledge has helped the leaders, and made stronger the weaker members, enabling them to do their part in the meetings, and to-day, we are glad we belong, first, to the Old Stone Church, and next, to the vast multitude of Christian Endeavor workers, who have stirred up all denominations and sent a new life-blood thrilling through the veins of the universal church.

Some of the fathers of the church have felt doubtful as to the wisdom of giving their support and approval to this youthful band, and have

looked upon the phenomenal growth of the united societies with fear that it might prove to be subversive of church discipline. These doubts are fast wearing away as the true meaning of the Christian Endeavor pledge and principles become better understood and the result need not be feared.

Our society now has among its members some of the older young people, who well remember and cherish the memories of the beloved fathers and mothers of this church ; and again, we have the newer recruits from the Sabbath school, to whom the past is only a matter of history. Such relative differences must always exist as the years roll by ; and as the scroll of our church history lengthens, there is no doubt, but that as *we*, who in our youth, knew and loved the grey haired leaders of the past, are loyal to the Old Stone Church, so will they who follow us in the Christian Endeavor Society be loyal to this beloved church, and endeavor in their lives to emulate the virtues of those who, though dead, yet live in the work done here, "In His name."

Our Sabbath school is a preparation for Christian Endeavor work, and what West Point is to our armies, the Christian Endeavor Society is to the church, with one valuable additional thing, namely, *practice.* The Christian Endeavor Society gives theory, drill and practice ; this latter West Point does not give. Her foes are imaginary, ours are real. The West Point man may know *how*, but is not now often called into practice; whereas we have always before us opportunities for battle against the evils in ourselves and in

our midst, and can thus gain greater victories in the cause of Christ.

When any definite church work has been placed in our hands we have endeavored to prove ourselves worthy of the trust, as to our success let others speak, and not we ourselves. Our desire is that our members may have such training, that as the years roll by and we are called upon to fill the places of the honored ones gone before, we may be able to carry on the work, so near to our hearts, in a manner befitting members of this historic church, and worthy of record in her history.

We have now fifty-three active, sixteen associate, and fifteen sustaining members, and are organized with the usual officers and with committees for special lines of work.

Our Devotional committee has charge of the prayer meetings. Our Lookout committee endeavors to get new members and also to keep all members alive to their duties. The Entertainment committee has charge of our social gatherings. Our Missionary committee cares for the funds collected and provides for missionary meetings. The funds disbursed by this committee and its predecessor thus far amount to about two hundred and fifty dollars.

Our Good Citizenship and Temperance committees follow out the general plan of work laid out by the Union committees of like name. Our Systematic Beneficence committee tries to promote systematic giving among our members, especially through the tithe-giver's pledge. This work will tell in the future

receipts of this church, if our members are prospered, as about twenty-three per cent. of our active membership are tithe-givers. Our active and associate members are indebted to the few sustaining ones, our special friends in the church, whose kindly aid has enabled us to do many things, in a limited time which, unaided, we could not not have accomplished, and for this help we are truly grateful.

The letters, "C. E.," stand for more than Christian Endeavor, and many mottoes have been made with them, but the one which seems to fit the C. E. idea the best, is "Christ Everywhere." The Christian Endeavor societies aim to place and keep Christ first, in their own hearts, and then spread the good news and take Christ with them, into business life and citizenship.

Our midweek meetings have been helpful. The past history is good to look upon, and yet, as our pastor said in his anniversary sermon, "It is better to *live* than to write about life." So we, the young people, turn our faces to the years to come. "Reaching forth unto those things which are before," we "press toward the mark, for the prize of the high calling of God, in Christ Jesus."

As in the past, so in the future, will we stand ready to answer the calls of our beloved church, remembering that, "the things that are seen are *temporal*, but the things that are not seen are eternal," we will endeavor to give all things their proper place, and be loyal to the Master's word, which carries in it a promise:—

"Seek ye *first* the kingdom of God and his righteousness and *all these* things shall be added unto you."

AN INTERIOR OF THE CHAPEL AT ANNIVERSARY TIME.

THE LADIES' SOCIETY.

1856--1895.

MRS. H. K. CUSHING.

The story of the Ladies' Society of this church, for the first twenty-five years of its existence, has been written by an abler pen than mine—Mrs. Mary Fairbanks. As there is no other record of its beginning, and of its early aims and labors, I trust that the writer of that record, who was one of the earlier secretaries of this society, will pardon me if I give the history in her own words:

"Because there are many now of this congregation who are not familiar with the youth of this organization, and because its record antedates and its work opened the way to some of Cleveland's noblest philanthropies, it has been thought advisable to give the story of its beginning, its purpose and its accomplishment. And here "Remembrance wakes with all her busy train." Not many of you can recall the vision of the old stone church of blessed memory.

It was very plain in its outward form,
And had little of sculptured grace,
But the heirs of a rich inheritance
Came oft to that hallowed place.

It had high-backed pews with paneled doors
That opened with willing hands,
For saint and sinner welcome found
Alike in that Christian band.

With the picture of the Old Stone Church, comes back as memory's most honored guest, the beloved pastor, Dr. Aiken, who for more than a quarter of a century, went in and out before this people. Stately and commanding in form, lofty in his every thought and purpose, powerful in his logic and unflinching in his truth, he held the faithful love and reverence of this people, and stood among the priesthood of his time as an oracle.

That pictured face upon the wall, cannot reflect the fire of his eagle eye, nor the resounding tones of his earnest voice. Though, he perhaps would have said, as did Moses of old, "Oh Lord, I am not eloquent, but I am slow of speech and of a slow tongue," yet every utterance was one of wisdom and often flashed with a brilliancy for which he never labored. Unstudied and self-forgetful in all his movements, there was a fascination in his simple manners which belongs always to men of genius.

Is it strange, that with such a pastor, the limited accommodations of our first church, should have become inadequate to the demands of the rapidly increasing congregation? A new house was decided upon, and while many a heart felt a pang to see the shrine at which it had worshipped, thus rudely broken, there arose, in 1853, on this familiar site a stately edifice, commodious in its arrangement and beautiful in its proportions.

Still cherishing tenderly the memory of the olden time and the humbler church, all felt a just pride in the completion of the new, and at once sought to meet

all obligations and expenses. And here we come to the origin of this society.

Hitherto the business interests of the church had been cared for exclusively by the trustees, and the secular affairs of this organization were in the hands of our business men, whose multiplying duties were bringing to them heavy burdens. The question arose in the active minds of some of the zealous sisters of the church, whether there was not for them something to do in the accomplishment of the church plans—might not they be helpers and co-workers? The prime movers of this innovation were women, discreet in opinions and judicious in counsel—none other than Mrs. Henrietta Day Aiken, wife of our pastor, and Mrs. Emma Mason, one of his most zealous adherents. The utterance of these names is like the sweet refrain of a vanished melody. In that well-remembered sick room, from which Mrs. Aiken so rarely ventured, were held the conferences of these two Christian women, and when on a certain Sunday morning, our pastor announced from the pulpit his wish to meet in counsel with the female members of his congregation, there was a flutter of surprise as to the motive of this unusual summons.

The meeting was largely attended, and the proposal of a plan for systematic effort on the part of the ladies for creating a fund and assuming the responsibility of certain expenses, was received and discussed with interest.

The several objects of the organization were, assistance in the completion of the church, its subsequent

furnishing, supplying the necessities of the poor who should come under the notice of the visiting committee, and the contributing to other works of benevolence, in which this church, from its history and location, should be quick to engage. Another object, by no means secondary, was the uniting in Christian friendship, those who should thus make common cause.

A constitution was submitted, officers were chosen, and in January, 1856, "The Ladies' Society" became in the fullest sense, the help-meet of the church.

The fund was to be sustained by each member pledging herself to contribute each month a specified sum, ranging from twenty-five cents to one dollar, some even contributing five dollars per month. The membership of the society was assigned by districts to a visiting committee, whose duty it was to collect the monthly dues. A President, Vice President, Secretary and Treasurer, with various committees constituted the Board of Management. Its first President was Mrs. Fanny Parsons. Apt in suggestion and ready in device, she was a leading spirit in this society so long as her health permitted her to share its labors. In 1865 her useful life ended, and her grave was made among the friends of her earlier days.

Side by side with her in council and in zeal, was the first Vice President, Mrs. Julia Starkweather. As we turn back the leaves of this record, we look in vain for those who were the vigorous and efficient women of that earlier time, whose well-bestowed zeal and hearty co-operation with their pastor, made the First

Presbyterian Church a name and an influence to be honored for all time in Cleveland history.

Tenderly do we remember those who have "entered upon that day which no evening ever closes." The simple calling of some of their names will touch the hidden spring in many a heart that keeps their memory green, and will people this room with familiar faces, that long since vanished from our sight: Mrs. Gardner, Mrs. Stetson, Mrs. Carson, Mrs. Aiken, Mrs. Mason, Mrs. Mary Cushing, Mrs. Mary Jane Sterling, Mrs. Sizer, Mrs. Bingham, Mrs. Stedman, Miss Martha Stair, Mrs. Raymond, Mrs. Wooden, Mrs. Sargent, Mrs. Sackrider, Mrs. Cutter, Mrs. Spencer.

Our first Secretary was Mrs. John E. Lyon, who put courage into the hearts of all who worked with her.

Our first Treasurer was Mrs. J. B. Waring, whose present home is in California.

Though the fund of the society was at that time exceedingly modest, we have record of its most judicious disbursement. We gratefully record here the early services of these first members.

Probably one of the proudest days in our history was when after much conference, we drew with a royal hand upon our Treasurer for the requisite funds to pay for the pulpit furniture of our new church. A committee had been delegated to select and purchase in New York, the sofa and arm-chairs that should be worthy of their purpose, and when in due time they stood in their appointed place, and our then stately pastor sat upon the crimson cushions, we felt that each was worthy of the other, and they who had made this

offering to our temple, were almost self-righteous in the deed. One of that purchasing committee was Mrs. Weddell, whom some of us still hold in loving remembrance.

A year of zealous work and gratifying success had passed, when by one of those inscrutable providences, which defy human wisdom and foresight, our beautiful temple was laid in ruins. None who were connected with this congregation in the winter of 1852, will forget with what dismay we saw the relentless flames darting through and encircling the lofty spire. Nor will they forget how sadly we gathered on the Sabbath following, within the circumscribed limits of an "upper chamber," (then known as Chapin's Hall) to listen to the pastor as he spoke to us those tender words, Isa. 64-11—"Our holy and our beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste." Here again was a new incentive for combined effort. Scarcely had the smoldering fires died out, ere the stroke of the hammer and the skill of the architect were bringing out of the unsightly ruin, the edifice in which we next worshipped. The Ladies' Society, a recognized power in the church, devoted itself with increased ardor to the work of re-building. Under the leadership of Mrs. John A. Foot, as President, and Mrs. S. Williamson as Vice President, with the most efficient committees that ever seconded the efforts of their officers, we may perhaps claim for our society its most self-sacrificing and eventful period. The years were bringing weakness and infirmity to the

Moses upon whom we had leaned in his strength, and God raised up Aaron to be a mouth unto this people. Ah! those were sad days in the history of this congregation, when we could not shut our eyes and ears to the faltering step and failing voice of our beloved Pastor, and yet could scarce consent that another should take his place.

It was in 1859, that Dr. Goodrich came to us, nominally as our assistant pastor, but virtually assuming control of church affairs, and never did a finer or nobler nature adjust itself to the exigences of peculiar circumstances. With tender reverence, he honored the dear old man who still held his seat in the pulpit chair, while he took up the work of the pastorate, not as though he assumed a charge, but rather carried out and fulfilled what another had begun. With his advent came a new impetus to our work. The growth of the church was rapid, and numerous were the demands made upon the time and funds of the Ladies' Society. A mission school was established at what was then known as Wassonville, and under the protection of the First Church and Ladies' Society afterwards became the North Church. When a new organ was needed, there were drafts made upon our treasury to aid in payment thereof, and there floats back to us as on some anthem strain, the memory of one, who for years like David of old, praised "the Lord with instruments and organs." How vividly do we recall the tall form of Mr. Dewitt, who sang in the "singers seat," and how gratefully do we remember his ready responses to our appeals for help in the carrying out of our Society's work.

The war which passed over us, leaving in its train thousands of wrecked and shattered lives, opened to us a branch of labor.

Well-filled boxes went out from our busy rooms to gladden the hearts and homes of many a missionary, who had taken up his cross amid the privations of the frontiers. When the poor freedmen reached out their helpless hands, from which the shackles had but just fallen, our Society gave of its time and its funds to their necessities.

Perhaps one of the most signal undertakings of this Society, fraught with richest results, was the opening in 1863, of a temporary home for the protection of friendless women, who through misfortune were pensioners upon public charity.

As has been before implied, the location of our church in the very heart of the city had made it one of the centering points of mission work. Our pastor, Dr. Goodrich, a man in the prime of his years, with a large heart and clear judgment, was early recognized in this community as humanity's friend. The many women in misfortune, who applied for help, suggested to him the idea of a "Strangers' Home." A special fund was raised by a fete given by the Ladies' Society, and a house rented for the purpose specified.

We may not follow here the progress of this work, but it would be interesting to note how step by step we climbed, and how encouraged by the hearty co-operation of other Societies, the great chain of charities unfolded into a Woman's Home, a Retreat, a Hospital, a Young Woman's League, an Old Ladies' Home,

and an Open Door, and how this church, and notably this Society, gave to two of these charities, the noble woman Sarah Fitch, whom they long honored as President.

For fifteen years she was the trusted banker of this Society, and even when pressed by other duties, she resigned that office, we still made her the almoner of our charities. It has not been possible to gather the entire list of those who have been officially connected with us. Mrs. Ursula Andrews served as one of our earlier presidents, and Mrs. Foot, Mrs. Williamson and Miss Fitch measured their terms by years. The duties of Secretary were successively assigned to Mrs. J. E. Lyon, Mrs. A. G. Colwell, Mrs. A. W. Fairbanks, Mrs. Proctor Thayer, Mrs. Henry Raymond, Mrs. G. H. Ely, Mrs. Henry Johnson, Mrs. Charles Whitaker, Mrs. E. C. Higbee and Mrs. George Gardner. Mrs. Morrell was for many years the efficient treasurer and Mrs. A. H. Potter filled the President's chair during 1880.

There are many incidents of interest, and evidences of progress and efficiency in this organization which this limited record may not embrace. We may mention here the change in the mode of collecting the monthly subscriptions, when, instead of a visiting collector, the present custom of receiving the dues on the third Sunday of each month in a marked envelope was inaugurated. The sum total which this Society collected and disbursed during its first twenty-five years, was not less than $25,000.

It is not in egotism, but rather in tenderness that we recall a tribute once paid to us by Dr. Goodrich, when he said he could "not well see how the work of this church could be carried on without the Ladies' Society." So thoroughly did he endorse the principle of our association, that he desired to have the daughters early trained to take their share of responsibility, and in 1863, he called the young ladies of his congregation together, as Dr. Aiken years before summoned the mothers to conference and co-operation. The outcome of that gathering was the formation of the Young Ladies' Mission Society, now called the Goodrich Society, in honor of its founder, whose first duty was to care for the North Church Sunday School, meeting its expenses, and in various ways looking after its interests. Keeping step with the culture and love of the beautiful, which friendly surroundings must inevitably develop, and recognizing the fact that the tastes and fancies of our fresher natures may praise the Lord, he assigned to this new society the congenial duties of sustaining social, literary and musical entertainments, that should unite the congregation in common interests. It was in his time and rather as a tribute to his love of flowers, that their perfume became a holy incense, and a floral committee was established, which has since rendered loving service in filling the church vase with the choicest offerings of garden and conservatory.

In these days of modern improvements in churches as in homes, it is not easy to recall the emptiness and cheerlessness of church rooms, or the disadvantage at

which much of our work was formerly done. In this connection, we are reminded of the sexton, who for more than thirty years served this church and its societies, with a fidelity to its ministers and its members, that made him the personal friend of all. The great doors, which for so many Sabbath mornings he had swung back, were to him as the very gateway to Heaven, and the good men who through all these years stood in this pulpit, he served, as prophet, priest and king. This church was to him a temple, and its humblest duties honored him. Faithful John Heard! We write your name within our book as one worthy to be remembered.

The history of this Society is so inwrought with that of this church, that we may not separate their records. We must hasten past the years so fraught with interest to all, nor may we dwell upon those days of trial, when around our shrouded altar we knelt, a stricken band. I do not need to recite here the bitterness of the year of 1874, in whose report I find these touching words: "In the noon of summer, we knew that our beloved pastor had heard a voice from above, stronger and sweeter than our tears and pleadings, and so we have walked in shadow all the year." Not yet can we write or speak of that sorrow. Nor does the anguish of that day fade from our memory, when there flashed across the ocean the terrible news that Dr. Goodrich was dead. He had sought by a season of entire rest from pastoral labor, and in the diversion of foreign travel, to restore his overtaxed energies, and we his people had consented to the separation,

cheered by the bright hope of his early return. Oh day of tears! when he was borne a silent guest to the altar at which he had so often ministered. We were indeed bereaved, but not desolate. Our very love for the pastor, strengthened our love for the work he had commended to us, and so we wrought on in tears, but in zeal. Already had his impaired health warned him to supplement his strength by assistance, and another, who walked with God, came into our plans, our interests, and—we write it in thankfulness—in due time our hearts. It was in 1872, that Dr. Haydn first officiated in this pulpit. It was in 1874, that he took up the work which had dropped from the powerless hand of his friend and co-worker.

Through the years that have followed, Dr. Haydn has been the counsellor on whom we have leaned. Coming by direct providence, into a place which was not surely of his own seeking, he took the sacred trust in no spirit of self-sufficiency, but as one who should say, "necessity is laid upon me." He knew the ardor of this people's love for the men whom he succeeded, and he shared our overwhelming sorrow in their loss. A sweeter tribute we cannot bring to him than this fact, he comforted us. Of a nature warmly sympathetic, he carried the burdens of the many. The two societies on which he learned to rely, found through him, enlarged spheres for their ministrations."

Since these words were written, fourteen years have passed, years of unwearied work by the faithful members of this society. Many have passed on before

us to their reward, whither their works do follow them; while we who have been left behind, have gazed wistfully along the shining path where they have vanished from our sight, and have almost seemed to hear the welcome words, "Come, ye blessed! for I was naked and ye clothed me; I was sick, and ye visited me. * * Inasmuch as ye have done it unto the last of these, ye have done it unto me." How many hearts here present will respond to the names of Miss Sarah Fitch, Mrs. A. G. Colwell, Mrs. Andrews, Mrs. Thome, Mrs. Foot, Mrs. Williamson, Mrs. A. H. Potter, Mrs. Starkweather. Let us keep their memory green.

January 5th, 1884, our house of worship was again laid desolate by fire. The injury to the chapel was not so great but that a few weeks would suffice to render it habitable; but though the walls of the church endured the fire as they had before done, the interior was a wreck. A long and rather exciting struggle ensued between those who desired the removal of the church to an up-town location, and those who religiously believed that her sphere of duty and centre of influence lay in this part of the city. In the first meeting of the two ladies' societies, a joint meeting held in the house of one of the members, soon after the fire, a vote was taken to ascertain the feeling of those present on this subject, which was nineteen to four in favor of rebuilding on the old site. On April 4th, they again met in the chapel. In the interim regular meetings had been held in the houses of the members, and work had gone on as usual.

Other noteworthy events in our record, such as the change in the time of the annual meeting from January to April, in 1887; the release of the expenses of the Sunday School, which the Goodrich Society assumed in 1887, and the various and unexpected demands upon our diminishing income, may be passed with brief mention. Our sister society in Calvary church, took from our working as well as our financial strength; and later, Bolton church, and even Windermere chapel, have taken away some more of our members. We bid them God speed in their new fields of labor, but it is not easy to fill their places here.

This society has received and expended, since 1885, the sum of $9,336. (The records of 1881–1885 are lost.) Our income is still derived from the regular monthly contributions of the members, paid on the third Sunday of every month, and one-half of the general offering received on the same day. With this, and some few gifts in addition, it bears all the expenses of the yearly house-cleaning of the church and chapel; sends out two "missionary boxes" yearly; supports a missionary nurse in the church district; gives two or three pastor's receptions every winter, and provides a very large number of garments and articles of bedding for the poor and the sick under its care.

This is a brief resume of the work of the Ladies' Society. It is said that Dr. Aiken used to call it his "right hand." We hope that it may long be a *helping hand.*

THE OUTER CIRCLE—MISSIONS.

1833--1895.

MRS. E. C. HIGBEE.

"What hath God wrought ?"

There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon. *Ps.* 72:16.

Sixty-two years ago—1833—the first Missionary society in the Old Stone Church, indeed, the first in the city, was organized.

A young man, Rev. Mr. Hutchings, had been called the year previous to become pastor of the church, who, with his young wife was already under appointment to go to Ceylon.

His own interest in missions led him to talk to the ladies of his charge, and soon a society was formed consisting of fifteen or twenty from fourteen to eighteen years of age. Its first directress was Miss Sarah Van Tine, who afterwards went to Natal, Africa, as Mrs. Adams. Her name is still held in loving memory by a band of young girls in Woodland Avenue church whose society bears her name.

Mrs. Hutchings, the pastor's wife, was secretary, and Miss Long, now Mrs. Mary Severance, was treasurer.

Mr. and Mrs. Hutchings entered upon their mission work in Ceylon the latter part of the same year, but the influence of their short sojourn in the church was to bear fruit later.

As time passed, and other churches were formed the missionary spirit was sustained and strengthened not only by the efforts and prayers of the women, but by the encouragement and co-operation of the pastors of those churches. Many who are present will remember the helpful encouragement which came from Drs. Aiken and Goodrich in all missionary effort. There was one parent society composed of women from the various churches, who met from house to house every fortnight, and while busy fingers prepared missionary outfits, or an occasional box of clothing for children in the native schools, missionary letters were read.

None of the beautiful missionary magazines with which we are now favored were in existence then, and the letters were few and far between. At the close the mites were gathered, and a substantial tea was served at which several of the pastors were often present.

Mrs. Gaylord, Mrs. Starkweather, Mrs. Weddell, Mrs. Kelsey, Mrs. Severance, Mrs. John A. Foot, and others whose names will readily occur to many of us, were ever ready, with true christian hospitality, to welcome the society to their homes.

To Mrs. Mary Severance, probably the only survivor of this first band of young girls, I am indebted for this brief sketch. She says, "Those were days of small things," but who can estimate the good accomplished by Mr. and Mrs. Hutchings in their ten years in Ceylon? And are we ready to enter into the spirit of self-sacrifice which actuated Mrs. Adams in her

work for the boys at Natal? Mrs. Parsons was married, and went out from the home of Mrs. D. S. Shepherd, to labor with her husband in Armenia.

After years of faithful labor, Mr. Parsons was cruelly murdered while resting with his son under the shade of a tree. The wife and two daughters, rising from their sorrow, still pursued the missionary work, and of these two daughters whom this society helped to educate, one is still engaged in missionary work in Harpoot, Turkey, and the other in China.

The society also prepared the outfit of Mrs. Birrill, who went as a bride from the home of Mrs. Henry Harvey more than forty years ago. The few who gathered at our September meeting had the rare pleasure of looking upon her sweet face, and hearing her tell how the gospel is helping to elevate our sisters in India.

She is about to return to the two daughters who are doing faithful missionary work in the land of their adoption.

It was my pleasure, fully twenty-five years ago, to be present at one of these parlor gatherings, and my mind is filled with sweet memories of those sainted women who wrought so faithfully and so well, and I can fully sympathize with the thought of Mrs. Starkweather, who said they were the most blessed meetings she ever attended.

But with the changes incident to the growth of a large city this pleasant social relation could not continue—churches were springing up in remote parts of the city, and distances becoming so great that the old

order of things must pass away. Three years previous to this time, at the suggestion of the General Assembly, Woman's Boards had been formed in different cities; and in 1873 a Presbyterial society was formed among us as a branch of the Woman's Board of Philadelphia. I find in the early records of this society the following: "In accordance with notice a meeting was held in the parlors of the First Presbyterian Church, Sept. 8, 1873, for the purpose of organizing a Woman's Foreign Missionary Society in said church, auxilliary to the Woman's Foreign Missionary Society of the Presbytery of Cleveland."

Of the committe to draft a constitution for this new society Miss Sarah Fitch was made chairman, and Mrs. Mary Williamson secretary, and the following officers were elected: Mrs. H. C. Haydn, President; Mrs. Peter Hitchcock and Mrs. Henry Kelley, Vice Presidents; Mrs. Proctor Thayer, Secretary, and Mrs. John A. Foot, Treasurer. Of these officers Mrs. Haydn occupied the position of president seven years; Mrs. Thayer the secretaryship eight years, and Mrs. Foot was treasurer fourteen years; indeed, almost until summoned to leave us for the rich reward which came to her. Ever filled with loving thought for those around her, her heart was large enough to take in the whole world for whom she was ready to make any sacrifice. Of dear Miss Fitch, whose presence was always a benediction in our missionary gatherings, how often it was recorded, "She closed the meeting with prayer."

Our society has always manifested a warm and

prayerful interest in the missionaries adopted by the Presbyterial Society.

Miss Sellers, who was given a farewell reception in 1874, and in whose missionary outfit our ladies were interested, went out to China with a heart filled with loving zeal, and an earnest purpose to spend her life for the uplifting of that people, but after a brief term of service ill health obliged her to return to this country. Miss Dascomb and Miss Kuhl, for some years our adopted missionaries, have for more than twenty years been doing faithful and aggressive work among the girls of Brazil, counting not their life dear unto them that they might win these girls as jewels for Christ. Though Miss Dascomb has been transferred to the care of another society we still follow her with loving interest. Of their school at Carytiba, Brazil, it is said: "The first term of 1894 opened with 121 pupils. The presence of this school has infused new life into the churches of the state." Miss Fullerton, of Woodstock, India, and Miss Belle Marsh, of Japan, were for some time objects of our special regard.

Mrs. Bessie Nelson Eddy, daughter of Dr. Nelson, the able editor of the *Church at Home and Abroad*, and Mrs. Mary Schauffler Labaree, daughter of Dr. Schauffler, who is doing such a noble work among the Bohemians of our own city, now claim our loving and prayerful interest.

Mrs. Eddy writes us frequently from her Syrian home, where she adds to the duties of a christian mother in a christian home those of a missionary's wife, taking long journeys with her husband to the

native villages, where the women gather around her, eager to learn how to become better wives, mothers and daughters.

Mrs. Mary Schauffler Labaree is comparatively new to the missionary work in Persia, but with grand parents and parents all missionaries, she cannot fail to have the real missionary spirit. She writes: "I wish that I might be present at one of your missionary meetings. What good it would do me to hear one of the dear old hymns sung by a large body of christians who had gathered with one aim and spirit, and *all* on the same key." She says: "I cannot yet get used to seeing my household possessions go sauntering along the road on the backs of donkeys. There is something indescribably droll in seeing a mattress fastened to each side, and perhaps a chair or two perched on top, a heavy rain perhaps adding to the discomfort," but through it all she is *glad* that she is in Persia.

A truly missionary spirit seems from the first to have hovered over our church, and quite a number have gone out from us to distant lands. Miss Hattie Noyes, once a member, and a teacher in our public schools, has with a brother and sister labored many years in Canton, China.

Sweet and precious memories cluster round the going out to China of Mrs. Laughlin, once our Annie Johnson. The sound of her sweet voice as she sang those consecration hymns still lingers with us. She gave herself joyfully to the women of China, and endeared herself to them during the three short years

she was permitted to live among them, before the Saviour called her home. Of her, our sainted Dr. Mitchell wrote: "Yet a thousand times over, Annie has not lived in vain. Three hundred million souls are living and dying in China without a ray of light to break their gloom. Annie pitied them while she lived with a Christ-like love."

We linger in loving remembrance over the few brief years of Dr. Mitchell's ministry among us, and we love to think of the earnest missionary spirit which pervaded the entire family, calling one for a brief period to Mexico, another daughter waiting year after year, with eager longing for sufficient health to take up missionary work, until, at the 25th anniversary of the Philadelphia Board last April she stood among the group of missionaries pledged to the school at Woodstock, India.

None who listened to him can ever forget the earnest pleadings of the now sainted Dr. Mitchell for missions, his own unselfish life bearing testimony to his earnestness.

There are those present who in words far more fitting than mine could speak of the work that Miss Fanny Goodrich is doing among the mountain whites at Asheville, N. C. Going out from a home of the utmost refinement and culture, and with no remuneration save the approval of her divine Lord and Master, she has made for herself and a lady companion a simple though tasteful home, where she lives among the people, teaching them to make for themselves just such homes, while learning to love her Saviour.

Mrs. A. H. Potter was closely identified with our missionary society from its formation in 1873, and was rarely absent from its meetings, and her exactness in little as well as great things, qualified her for the position of Presbyterial Treasurer, which she occupied from the beginning until the time of her translation, on New Year's morn, 1894.

When the work of Home Missions became a necessary part of our society, a new organization was formed, with a separate president at its head, the meetings alternating with the Foreign Society.

Mrs. A. A. Thome performed the duties of this office most acceptably for a time, until the two societies were united under one head, dividing the time of each session equally between the two subjects. This earnest and faithful worker has also gone to her reward with the record of a well-spent life behind her. I cannot forbear to mention the going out from our midst of several of our most earnest workers, called for by the formation of Calvary Society. For several years we held pleasant interchange of services at each place of worship, until Calvary became independent; and it was with feelings of deepest regret that we severed the relation which had been so tender and sweet.

We must not forget that the children of our church have had a share in the grand missionary work. It is recorded that in 1875 a society of boys was organized by Miss Mary Goodrich. This society was called "The Young Missionaries." This was one of the many works for the Master which she laid down when he called her to himself. I quote a few loving

words in her memory: "Be it written in your tenderest words, within the annals of 1875, that dear, loving, prayerful, zealous Mary Goodrich vanished from our sight, because she was more fit for Heaven than earth—but record this as the legacy with which we are comforted—her beautiful example which is immortal; write too, upon the page sacred to her memory, 'we loved her.'" During the same year her sister, Miss Fanny Goodrich, formed a girls missionary society known as Helping Hands, afterward bearing the name of The Girls' Missionary Society, and now known as The Haydn Circle, whose members are helping to swell the funds of our treasury, while at the same time they are learning what the gospel is doing in foreign lands. The Willing Workers' Band was organized in 1887, under the leadership of Miss Spencer, now Mrs. Henry Freeman. A large number of boys and girls were instructed in missions, while the little girls were at the same time being taught to sew.

The Sarah Fitch Band, organized in 1883, and named in honor of her who for so many years presided over the infant department of the Sabbath School, was composed of little girls from the Sunday School whose birthday offerings and busy fingers helped to swell the treasury.

As one of the results of this band a beautiful silk quilt was made, and sent to Mrs. Labaree, our missionary in Persia, with a list of the names of the youthful donors.

We cannot estimate the value of our work for

Christ all these years, but we know that the stream cannot rise higher than the fountain, so in our retrospect let us see what is the story of the present society whose 25th anniversary occurred at Philadelphia last April, and of which we are one of the little rills.

More than fifty Presbyterial societies are now under the care of this Board, whose object is the payment of scholarships, the erection of school buildings, homes for missionaries, hospitals, schools for missionary children, aid in printing in the native tongue, and medical missions, and for all this work since the organization of this society the advance has been from $5,244 raised the first year to $145,603.90 in 1894, making a total of $2,540,149.44. As a Home Missionary Society we also try to bear our part in the work given to the women of our church in the support of schools and scholarships among the Freedmen, the mountain whites, the mixed populations of the frontier, the Indians, and the Alaskans—our Ohio synodical society giving last year $21,000 toward the support of this work. Of this sum the Woman's Home Missionary Society of this church gave $1,155.75. Our special work in Home Missions has been to aid in the support of Mrs. Mattoon, a teacher in the College Institute in Asheville, N. C., and several scholarships among the mountain whites, and a room in the Mary Holmes Seminary in memory of Mrs. John A. Foot, this to be renewed when the Seminary, which was burned, is rebuilt.

Though we may not be able to give in figures the amount of money flowing into these different channels,

who can estimate the results in souls saved, and in lives made brighter and happier, and in the influence for good which is spread abroad both in our own, and in foreign lands.

LEAVES FROM THE ANNALS OF THE GOODRICH SOCIETY.

MRS. SAMUEL MATHER.

It was "In accordance with the request of the pastor" that "the young ladies of the First Presbyterian congregation met in the church parlors on the afternoon of the 18th of January, 1868, and were addressed by him with reference to the growing necessities of Christian labor, and the part in our church work which it might be possible for them to take."

If a half dozen of the women who were Dr. Goodrich's "young ladies" could sit down together and chat about those times we should get at the spirit that moved this society at its beginning far better than by any bare statement of facts concerning it.

But it has been a pleasant and interesting task to go over the records. I had felt that I was to delve into the annals of antiquity and it is a surprise to find how many of us are alive to recall those days; and when I notice that most of the founders are still wear

ing shirt waists and sailor hats I realize that we did not exist seventy-five years ago. The first pages are in the pretty penmanship of Miss Carrie Bingham. This is the list of the Board of Managers elected in January, 1868: Mrs. E. W. Livermore, President; Mrs. Peter M. Hitchcock, Vice President; Miss Carrie E. Bingham, Secretary; Miss Helen Corning, Treasurer. Directors: Miss Florence Wick, Miss Harriet Sackrider, Miss Fannie Backus, Miss Mary Hutchinson, Mrs. J. V. Painter, Miss H. A. Hurlbut, Mrs. H. D. Sizer, Mrs. L. Stedman, Mrs. J. H. DeWitt, Mrs. J. L. Talbot, Miss Lily Barstow, Miss Marion Clark.

The second article of the Constitution says that "The object of the Society shall be to take such share of the Christian labor belonging to this church as properly falls to the younger members of the congregation, and to promote the better acquaintance and common benefit of all who worship in this place."

The Constitution speaks of "Christian labor" and there are graceful allusions in these minutes to "arduous work" and "duties faithfully performed," and yet much of the energies of the Society seem to have been expended in promoting the amenities of life; its really serious business was to make people happy, in all sorts of ways. After all, is there a higher mission than this?

The object of the organization is expressed in rather general terms, but the managers at once voted to appropriate two-thirds of the funds for the benefit of the Mission on Merchant street, this amount to be added to at the discretion of the Society. Sewing

meetings were started also to make garments for the poor of the church.

In those days the "Sewing Society" still kept its charm, at least this one did. We did not go from a cold sense of duty; it really was not dull business to hem unbleached muslin or make checked aprons. The record over and over again mentions "about thirty members present," "not quite so many as usual because of the severe weather," "about forty present." Always there was reading aloud during the working hours. Is it the sewing machine that prevents that now? Have any of us forgotten the reading of "King Rene's Daughter?" And pleasant memories are brought up when we note in the minutes, "Miss Spencer was very happy in her selection of reading, and a good deal of sewing was accomplished." One of the members of the first Reading Committee was Miss Flora Payne.

In January, 1869, Mrs. T. D. Crocker was elected President; the first Vice President and Secretary were re-elected; Mrs. J. V. Painter was made Treasurer, and Mrs. Selah Chamberlain took Mrs. Painter's place as Director. The Society managed the Sunday school festivals at the Merchant street Mission. We are told of the first that "The addresses were short and entertaining and the feasting long and sumptuous, six hundred children went away with hearts full and hands full." There's a pleasant story of the Mission Sunday school teachers, many of whom were members of the Society, meeting at the house of the President on Christmas eve, when Mr. John Foot was made the surprised recipient of a handsome gold watch from

those who had, for years, seen and appreciated his earnest and cheerful labors at the Mission.

In January, 1870, the officers of the previous year were re-elected with the exception of Miss Bingham; she declining to serve longer, her place was filled by Miss Florence Wick. This year, in addition to the Work and Reading Committees, a Floral Committee was appointed, Miss Clara Stone, Chairman, who should supply flowers for the pulpit in the church on Sundays. A Sewing School Committee was also organized by the Society, of which Mrs. J. L. Talbot was made Chairman. The teachers were members of the Society. This Sewing School was carried on for a number of years, Mrs. Selah Chamberlain being one of the chairmen who succeeded Mrs. Talbot.

In February, 1871, it was voted that the church extension at the Mission should be carried on under the auspices of the Y. L. M. S., it appointing a committee to attend to the raising of the requisite funds. Nearly every year a committee was appointed by the Society to select and purchase new books for the Sunday School Library at the Mission, and this committee's duties were not ended until the old books were looked over, put in order or disposed of, and the new ones covered and properly marked. This required no small amount of time, but was taken up, not as a task, but as an interesting opportunity. Dr. Goodrich's training made little of duties; *all useful work* was a pleasure. In November, 1871, the Secretary records, "The work today was different from that we have generally had, and the interest greatly enhanced,

as we were helping to fit out a Home Missionary box." The records of this year make, too, the first mention of a committee appointed by the Y. L. M. S. to co-operate with the Ladies Society in taking charge of the Church Socials.

In January, 1872, the following officers were elected: President, Mrs. A. W. Fairbanks; Vice President, Mrs. F. M. Backus; Secretary, Miss Harriet Andrews; Treasurer, Mrs. W. S. Tyler. History of another sort is told as one notes the changes of names in the records of those days. Miss Marion Clark, Miss Carrie Bingham, Miss Annie Spencer, are no more mentioned, but we see the appointment on committees of Mrs. Brayton, Mrs. Cutter and others. Occasionally it is stated that the Society changed from its usual day of meeting, Friday, because the Preparatory Lecture was to be held that afternoon.

The fifth annual meeting was held January 17th, 1872, and it is recorded that it was opened by the Rev. Mr. Haydn. The only previous allusion to the break that was coming, is the regret expressed at the fourth annual meeting that Dr. Goodrich was prevented by illness from being present. Have any of the members of those days forgotten the Lawn Fete held at Mrs. Fairbank's beautiful country home in the June of this year? It was, as I recall it, a novelty to all those engaged in arranging it, and so was planned for with great zest. A vision comes before me of the Spanish girls at the Fan Table, of the Gypsies at the Lemonade Well, and all the other pretty costumes and decorations. There is a vague memory of a thunder-storm

and a scurry as a finale, but that cast no shadow over the brilliant opening.

Early in the year 1873 a committee was appointed, one section of which was to look up and visit the needy ones connected with our Wassonville Mission (earlier known as the Merchant street Mission); the other section to visit among the poor of our own home parish. Some account of these was given at the meetings of the Society, and as garments were made for those needing them, the personal touch gave an added interest to the sewing of gusset and seam. We did not, however, let the parish work interfere with the annual filling of Home Missionary boxes. Who remembers Brainard's Hall? Here we do seem to touch ancient history. The Society held a very successful entertainment there on June 3d of this year. Tableaux, charades and music filled the evening. Now and again the Society votes to make a special contribution towards some need of the Home Church, such as a new carpet for the Sunday School room, but the larger part of its income is still expended for the Mission.

Of the meeting held September 17th, of the year 1874, it is said that "the weight on every heart and the word on every tongue was the death of Dr. Goodrich, by whom the Society was organized and to whom we have always looked for counsel and approval."

In 1875 the Treasurer of the Society was Miss Mary Goodrich, and the minutes of December 2d make the bare statement that Mrs. Tyler was requested to fill, for the remainder of the year, the office of Treasurer, made vacant by the death of Miss Good-

rich. At the annual meeting following a tribute to her memory from the sympathetic pen of Mrs. Fairbanks was read:

IN MEMORIAM.

"As if a household gathered in family reunion should miss the presence of one of its best-beloved, so we baptize this anniversary with tears for the sister and friend for whom we vainly wait. Not to us, to-day, will she give account of her stewardship. An all-wise Father took the work from her willing hands, leaving to us the remembered fragrance of a life that is hid with His.

"Be it written in your tenderest words within the annals of 1875 that dear, loving, prayerful, zealous Mary Goodrich vanished from our sight because she was more fit for Heaven than earth; but record this as the legacy with which we are comforted—her beautiful example, which is immortal. Write, too, upon the page sacred to her memory:

'We loved her.'"

And there is no further mention in these records of one who is still a vivid personality to all who knew her. Her dainty little figure made one feel that the cares and duties of life must be given to her in small measure, that the rough places must be smoothed for her little feet, and it was a constant surprise to find her taking a woman's full measure of responsibility. She was so bright and sunny, and withal so efficient, that one could not believe she was bearing burdens too heavy for her. It was all a service of love—love for her Savior, and love for her friends. The officers

elected this year were: Mrs. Chas. Cutter, President; Mrs. W. S. Tyler, Vice President; Miss Nettie Hall, Secretary; Miss Agnes Foot, Treasurer.

Our Wassonville Mission is now called by the name it still bears—the North Church—and it is recorded that "as that organization is taking steps in the direction of self-support, we begin, gradually, to withdraw financial and personal help." This seemed the more proper and necessary since the Society was now called upon to aid in the support of an assistant pastor, the Rev. Mr. Shuart, and it was felt that our first duty was to our own church.

Mention is made in March of this year of a New England Supper given by the Society. Those who were fortunate enough to sit that evening at the hospitable table presided over by the Widow Simpkins—otherwise known as Mrs. Rawson, dignified presiding officer at all sorts of solemn functions—laugh even now at the remembrance of the Yankee wit that had just the pat word for each new guest. She was so garrulous, so apologetic, as she plied us with goodies, that no one was willing to acknowledge he had had enough nutcakes or pie and yield his seat to another. Her son, Jedediah—known in our time as Deacon Raymond—made kindly effort to aid her in her entertaining, but he was always saying the wrong thing. The lad's memory, you may recall, was phenomenal, and he dated all events from "the year the old man died." No need to say this supper was a success. Nearly every year the income of the Society was added to by an entertainment, a fact worth remember-

ing in these days when we are saying that it is harder to raise money than it used to be.

In 1877 it was agreed to omit an entertainment and ask for a contribution from each member of the Society. Some outsiders must have been asked, for a note of thanks was sent by the Secretary to Mr. Kimball "for his kindness in soliciting $80 for us."

In the committees named for 1880 appear the names of Miss Susie and Miss Alice Mitchell, and in November of that year a committee was appointed to appropriately decorate the church for the wedding of Miss Mitchell and Mr. Ogden.

In 1881 all support for the North Church was withdrawn except that we still paid for the omnibus that carried teachers from town to the Sunday School. We still continued to pay a part of our Assistant Pastor's salary.

In 1883 our funds were expended in various directions; $200 was given towards the salary of the pastor at Calvary Chapel; $200 for the Bible Reader at the Stone Church, and $100 to the Superior Street Mission. The Society, desiring to express their sympathy with, and appreciation of, the work of Mr. Fenn, as Superintendent of the North Church Sunday School, appointed a committee to select some books for him and the Secretary (Miss Burt, now) copies, with her minutes, his delightful and heart-warming letter of acknowledgment.

In this year (1883) it was voted to change the name of the Society from Y. L. M. S. to the Goodrich M. S. Nothing could have been more fitting. Dr.

Goodrich organized the Society; he directed its workings as he directed the occupations of his daughters in his own home. Through those early years all service was rendered with a cheery zeal that was but the reflection of his sunny spirit. Scarcely a month passed, according to the records, that he did not come into our meeting to open it with prayer, or give a word of suggestion or encouragement. But the taking of the dear old name did not bring back the old enthusiastic spirit. To be sure, circumstances have altered. The old members move away or lay down earthly tasks, and the young women, who formerly would have come to us as the one organization open to them, are now casttered among other societies of the church. The city is larger, outside work presses more heavily, life is more hurried. All this, and more, could be said in explanation, but it is not so easy to suggest a remedy.

Beginning in 1881, the Society met much of the time for several years at the homes of different members; one whole season the meetings were held at the home of Mrs. Bainbridge and Miss Harvey. Sometimes this was to promote sociability, and sometimes because the chapel was not habitable.

In January, 1884, it is recorded that the Ladies' Society, the Goodrich Mission Society, the Foreign Missionary Society and the Calvary Church Society met, as they did the previous year, in the parlors of the Stone Church for their Annual Meeting. It was opened by Mrs. Mitchell. After the reports Dr. Mitchell spoke a few words.

The minutes are now in the hands of Miss Tennis

and she records as one of the new directors chosen the name of Miss Harkness. Names of new comers appear on the records year by year—just now the names of Mrs. DeWolf and Mrs. Lemoine called this to mind—they take their share of work, and then they go. It almost seems a characteristic of the church—or is it of the town? that only those who were "born and bred in this briar-patch" continue. A large majority of the names mentioned in the early years of the Society are active workers still, either in this church or at Calvary, which will seem to belong to us so long as Mrs. Cutter, Mrs. McBride, and a dozen more one could name, abide.

It is as curious to note the omissions in the minutes through all these years as to trace the changes the years bring. The comings and goings of the pastors are never chronicled, and now the one allusion to the burning of the church is found, when, at a meeting in February, 1884, it is decided to take up fancy work at the Society meetings, that "the sale of them may aid us in doing our part in the refitting of the church." Later the society agreed to take as its share the refitting of the pulpit platform with all its appropriate belongings.

Of a special meeting called in April it is reported that "The room was nearly full. The plans for a garden party were laid before the members and everyone cheerfully accepted the offices assigned them." In November there was a sale of articles made by the Society, and later the Treasurer reported that the proceeds of these two entertainments would pay our

building pledge and leave us $200.00 in the treasury. Does any one remember that there is a tablet at the back of the pulpit stating that it and all that pertains to the chancel (if we may borrow the word) was the gift of this society placed there in loving memory of Dr. Goodrich?

The Font was to have been included in our gift, but the minutes record that Mrs. Tyler made that her personal offering, as well as the beautiful communion linen which the new table made necessary. Just before Christmas of this year donations of clothing, books and toys were brought to the society. Our church missionary, Miss Parker, with a committee, decided where the gifts should be bestowed among the poor children of our Sunday School. They were made up into tidy packages, with a pretty Christmas card attached to each, and then Miss Haydn, Miss Harkness, Miss Ely and Miss Tennis played Kris Kingle and distributed them to the children in their homes.

In November, 1885, the Society appointed a committee to select a wedding gift to be sent to the bride of our Associate Pastor, Rev. Wilton Merle Smith. This is only ten years ago, but many decades must pass before the thought of this sweet woman will cease to warm our hearts, or her beautiful character fail of its uplifting influence.

The minutes of the early meetings of 1886 record that there was so much work to be done that all-day meetings were held, often thirty members present. It seems to be as true of this Society as of every other

organization, that a pressure of work brings out more workers and increases their interest. Is there any conclusion to be drawn?

In 1885 the Society pledged itself to give $1,000.00 towards the building of the new North Presbyterian Church, and for two years every little that could be spared from the treasury was turned over to this fund.

In January, 1887, the Society voted to assume the expenses of our own Sunday School. Hitherto this had been the charge of the Ladies' Society, and now they were left to take up other church work. In March of this year reference is made to decorating the church for Miss Haydn's wedding.

In February, 1888, the Society laid plans to aid in the rebuilding of our chapel and a Linen Sale was decided on. We did not dream that the fingers that were ordinarily content with running a machine or stitching a plain seam, could accomplish such beautiful and artistic needlework as that very successful sale placed on exhibition.

The minutes of January, 1889, speak of the little share our Society had on the pleasant occasion of the 25th anniversary of the marriage of Dr. and Mrs. Haydn, and a copy of Dr. Haydn's beautiful, and appreciative letter to the Women's Societies of the Church is inscribed on our records.

Is there anything further to say? Whatever has happened since seems too recent to be chronicled, and may be left for the historian of our 100th anniversary. But no record of work in the Stone Church would be complete that failed to make mention of one whose

life—whose very face—was always an inspiration,—*faithful* Miss Fitch! who than she ever more fully exemplified that word of wide meaning? As President of the Ladies' Society she was often in our meetings for a word of conference or suggestion, and when the Secretary, Miss Keith, tells, in March, 1892, that the "ladies societies of the three collegiate branches of the First Presbyterian Church convened for their last annual union meeting" in the newly rebuilt chapel, with Miss Fitch presiding, she records one of the last public duties that filled that useful and noble life.

Personal Recollections of By-gone Times.

BY MARY M. FAIRBANKS.

We draw back to-day the curtain of seventy-five years, and with simple facts writ in remembrance we tell the story of "The Old Stone Church."

We speak the very name in tenderness, for the stones of Venice or the ivy-clad cathedrals of old England are not more hallowed by sacred associations than is this temple.

Travelers along life's busy and far-reaching ways, we have come back to this venerable birthday, as children of one household gather to review the years and recount their traditions. It is true that our legends antedate our edifice, but for many here "The Old Stone Church" is a life-long remembrance, and stands in this community of "greater Cleveland," the honored monument of its first Christian Endeavor.

It is strange reading in this last quarter of our century, which we find in the chronicles of an authentic and graphic narrator,* who tells us that after various wanderings from the log court house on the Square, to a frame school house on St. Clair street, then across the street to the new Academy building, which was used for all sorts of public meetings, our Presbyterian

*Mrs. Slingluff, to whom allusion is made, with her sisters, the Misses Blair, prepared a bundle of notes of great value to the writer of this paper.

Church was finally housed safely in the *garret* of Dr. Long's brick building, where we worshipped several years. The Rev. Mr. Bradstreet was the minister during the last of the twenties, a plain, faithful, untiring pastor, serving us for the small compensation of one hundred dollars ($100), ekeing it out by labor with his own hands. He was ably assisted by Elisha Taylor, a merchant here, also by Deacon Hamlen, who was a dryed-in-the-wool Presbyterian, ready for any service. His duties were rather arduous, such as building fires, lighting the numerous tallow-candles, which hung in high back tin candle-sticks upon the walls. These, of course, required frequent snuffing, some of which were often snuffed out, leaving greater darkness until relighted from the one in the lantern. *Matches* were not then in use. Deacon Hamlen was a good singer and always led the congregation. He would also read a sermon when necessary.

There is the odor of a liberal non-sectarianism in early Cleveland, in this passing incident from our historian, that "Deacon Moses" White, a staunch *Baptist*, regularly met with us and seemed to enjoy all that was good in our Presbyterian doctrine.

About this time, our record runs, "the family of Severances came, and were a great addition to the church both in a religious and a musical way. The mention of this name will stir a fragrant memory of one whose melodious voice, in by-gone days, often joined in our worship and who sleeps now in a stranger's grave beyond the sea. It will be recalled that Mr. John Severance, uncle of our fellow-towns-

men Solon and Louis Severance, while traveling abroad in search of health, died in England and was buried in Southampton.

It is farther related that the familiar hymn beginning "From Greenland's Icy Mountains," was heard for the *first* time in *Cleveland* when sung in the First Presbyterian Church on the occasion of a missionary sermon preached by the Rev. Mr. Barr, a brother of the late John Barr, Esq., a well-known lawyer of this city. The effect of this hymn was most potent, and aroused a zeal in missionary effort which resulted ultimately in the sending out of two missionaries—the Rev. Mr. Castle to the Sandwich Islands, and Miss Van Tine, who married Mr. Adams and went to South Africa.

We make brief note of the fact that in October, 1827, Mr. Benjamin Rouse—of honored memory—with his wife, came from New York to Cleveland as agent of the American Sunday School Union. He was instrumental at length in gathering the Baptists into a church of their own faith.

A Sunday School, organized in 1819 by Rev. Mr. Osgood with six teachers and twenty scholars, had reached, in its wanderings, the upper story of Dr. Long's building and was attended by all the children in town. Mr. and Mrs. Rouse at first entered into the work of this school and infused new life, but later organized the Trinity Sunday School (1830); the First Baptist and the First Methodist (1833). Mr. Rouse was a man of enthusiasm and personal magnetism. He was a fine singer and brought with him all the new

methods of the Eastern schools. Watt's Hymns were used altogether.

Music now became a conspicuous factor in church worship as well as in Sunday School work. The advent of Mr. T. P. Handy, in his vigorous and musical manhood, with his sweet-voiced young wife, gave a fresh impulse to our church music. Anthems were then introduced. At the dedication of the original stone edifice, the choir, we are told, rendered the opening anthem with thrilling effect. Mr. Tuttle was choir-master. Mr. and Mrs. Handy, with a full chorus of voices, occupied the singers' seats. Mrs. Tuttle sat in the audience, two or three seats from the pulpit. In those days the audience stood during singing, facing the gallery. "Lift up your heads, Oh ye gates, And be ye lifted up ye everlasting doors, And the King of Glory shall come in!" rolled down in full, rich melody from the gallery. A clear, sweet voice rose from the audience, like the song of a lark, in musical respose: "Who is this King of Glory!" And the gallery made answer: "The Lord, strong and mighty in battle! Lift up your heads, Oh ye gates, Even lift them up ye everlasting doors, And the King of glory shall come in!" Again rose from below: "Who is this King of Glory?" And then, with a burst of music, the choir took up the refrain: "The Lord of Hosts! He is the King of Glory!"

Our chronicler tells us that Mr. Handy inaugurated the system of quarterly examinations in our Sunday School, and that at these public exhibitions *recitations* were a feature of the programme. Among the

bright young elocutionists of that day, our fellow-townsman, Judge Douglas Cleveland shone conspicuous.

It would be interesting to compare the *Then* and *Now* of the interior of the Stone Church. Not all of you can recall the high-back pews with panelled doors that fastened inside with wooden buttons. These buttons once turned, the owner-occupants were in their own domains, and free to extend or withhold Christian hospitality.

Under the pastorate of the Rev. John Keep, who preceded the Rev. Dr. Aiken by a few years, the membership of the church rapidly increased. On one occasion, when before the Communion, candidates for admission were requested to come forward, three of the then prominent business men of the town presented themselves; neither knew of the other's intention. They were Dr. Long, Mr. John Blair and Mr. Ashbel Walworth. The latter turned and shook hands with each of the others, as if in cordial recognition of a sacred brotherhood.

In 1839, the Rev. Mr. Avery, labored as an evangelist among this people and many were added to the church. Like an echo from those days are the strains of that familiar hymn sung by him so impressively and persuasively :

"Come humble sinner in whose breast
A thousand thoughts revolve,
Come with your guilt and sin oppressed,
And make this last resolve."

And the memory of his young wife comes to us, a sweet singer in Israel, who ably assisted her zealous husband. Especially will Mrs. Avery be remembered as early identified with the "Female Prayer Meeting," first held in the frame house next the church, where the Lyceum theatre now stands.

That "Female Prayer Meeting" was the Mercy Seat where our mothers interceded for us. A host of tender memories are awakened by its recall! Who of us who share the inheritance of those early prayers can ever *question* or *decry* the faith that inspired them?

Oh! *Mothers* of the Old Stone Church, we bow our reverent heads, and solemnly renew our vows to the God to whom you prayed.

During the long pastorate of the Rev. Dr. Aiken this church outgrew its primitive conditions, taking its place among the masterful influences of the country. It would be a grateful duty, did time permit, to recount the developing and out-reaching interests which enlisted the zealous effort of this congregation under his direction—to people this church once more with the men and women, who, in the faithful service of their efficient years, held up the arms of their high priest—a man, who in his intellectual supremacy and earnest life, ranked among the foremost preachers of his time.

In this retrospect come to us visions of busy gatherings in the church parlors, of the Ladies' Society, one of the conspicuously useful outgrowths of that period. How heartily those dear women worked in

the forwarding of their pastor's schemes of benevolence! One of the sweet memories of this epoch is the affectionate relation between pastor and people—the admiration of and the unquestioning loyalty to the minister. Who thought, in those days, of pulpit heresies? We seem to see again that venerable and stately man moving slowly up the aisle, with the conscious dignity of his sacred office.

Apropos of the declining years of Dr. Aiken, a pathetic incident is recalled revealing the sensitive and child-like nature hidden under his solemn and somewhat awe-inspiring exterior. He had announced from the pulpit his purpose to resign because of enfeebled health. The congregation were unprepared for the inevitable crisis. The local papers made note of the incident, and in one of them appeared a rythmical protest. We doubt if the author of that remonstrance ever received more signal or gratifying tribute, than when on the following day, the familiar white horse of Dr. Aiken stood at her gate, and the dear old man, carrying awkwardly, as though unused to such service, a pot of pink hyacinths, begged her acceptance of the gift, and still further electrified her by inviting her to a seat in his carriage. "Do you think," he asked on that well-remembered drive, with an earnest simplicity that betrayed his yearning for re-assurance, "do you think that those verses in last evening's paper, represent the feeling and wishes of the congregation?"

The resignation was delayed, but the time was not

far off when Rev. Dr. Goodrich assumed the responsibilities and the care of this pastorate.

We may not stay even to speak the many names held in grateful remembrance, of those who in Dr. Aiken's time "set forward the work of this house of the Lord." We give place to but one—that of Mr. DeWitt, who for many years "pitched" our tunes, and whose rich voice, sometimes from the aisle and sometimes from the gallery in the remote end of the church, opposite the pulpit, was like a signal from some answering watch-tower.

Lovingly and tearfully we gather up the hopes and memories of the years in which Dr. Goodrich went in and out before us, the very idol of this people. In the prime of his mature manhood, his genial, sympathetic nature at once adjusted itself to the varied conditions of his charge. He guided and developed our abilities. He had the happy faculty of putting every one on duty. Social, literary and philanthropic organizations were formed. Our young men were appointed to the gracious and hospitable duty of church ushers; (was there on his part, a subtile purpose to secure regular attendance on Sunday service?) our young women were invested with the responsibility of furnishing flowers for the church, and in various ways of making their accomplishments and diversions tributary to church work. Dr. Goodrich's love of flowers and of nature was a marked characteristic. "The white chrysanthemum is my favorite," he said to one of his congregation, as he passed down the aisle after a morning service with a bunch of the pure

blossoms in his hand; "I love them because they bloom so bravely, even after the snow comes." Ever since, the white chrysanthemum has been a memorial flower to the friend who recalls the incident. It was from the depths of his own mind that he seemed to draw an inspiration that lifted him above the ordinary level. Closely associated with Dr. Goodrich, in our memory, is the name of Mr. George H. Ely, whose more recent death has brought sorrow to this people and community, and filled it with a sense of irreparable loss. Of none was it ever more truly written, "His heart was rich, of such fine mould, that if you sowed therein the seed of hate, it blossomed charity."

It was in 1872 that our present pastor, Dr. Haydn, entered this pulpit as the assistant of Dr. Goodrich, whose overtaxed energies made a season of rest imperative. It was in 1874 that the shadow of Dr. Goodrich's death fell upon this church. Of Dr. Haydn's taking up of the work, we may fittingly quote from a former record: "Coming by direct Providence into the place, which was not surely of his own seeking, he received the sacred trust in no spirit of self-sufficiency, but as one who should say, 'necessity is laid upon me.' He shared our sorrow, and he carried the burdens of the many." The years of his long and prosperous pastorate have but cemented the tie between pastor and people, and we may truly say that through the seventy-five years this church has known no more progressive period. We were about to write that these later decades are the epoch of the activities and zealous aims of Miss Sarah Fitch, but

who shall set the bounds to her work and influence? Noble, self-forgetting woman, thy consecrated life should have its own memorial! Side by side, with the tablets which perpetuate the memory of our beloved pastors, write, in letters of gold, the name of their hand-maiden, than whom none ever achieved a grander immortality! She wrought, not for this church alone, but for humanity, and for all time!

When the one-hundredth anniversary of Cleveland's first Christian organization shall be celebrated by our children, may they gather as we do today within the gray walls of the OLD STONE CHURCH.

Rev. Chauncey L. Hamlen, a son of this church, writes a letter which may fittingly supplement these gleanings from other days:

"I have just received the invitation to be present at the seventy-fifth anniversary of the First Presbyterian Church of Cleveland. While I must send my own regrets, I cannot refrain from writing an additional line for my parents' sake. When I remember that my father was one of the original founders and an honored officer, for so many years, of this Church, and that my parents' home was so long the 'minister's home,' in those early days of Cleveland, this line is due them.

I remember the venerable Dr. Aiken saying, at the funeral of my father, almost his last public words: 'The time was if anyone wanted to know of the religious and church life of Cleveland, they must go to the home of Deacon Hamlen.'

My father's services antedated any house of worship. I have heard him tell so often of wheeling the wood over to the old Academy on a barrow, sweeping the room and ringing the *triangle* for service, and then carrying home the only Sabbath School library of Cleveland in a half-bushel basket on his arm. While my mother's stories, as she told of Christmas gatherings and Christmas wreaths, the marriages and greetings of brides from the East, in all their quaint costumes and shy ways, were always like fairy stories to us children. The names of Long and Weddell and Perry and others honored among the fathers of Cleveland, often mingled in her stories. She never lost her attachment to the Home Missionaries of the early days. Her loving services to Rev. Bradstreet and his fair wife from the East, unused to the privations of pioneer life, would always bring tears to her eyes.

My own memory carries me back to the first stone edifice, with its deep *well hole* in front and its high, rounding steps, up which it was the delight of children to scamper. But, dear Brother, those early days are past. The fathers' work is done, and they have entered in. We are all but links in that endless chain that is to bring us at last to the General Assembly and Church of the first born in Heaven. God bless you in this anniversary."

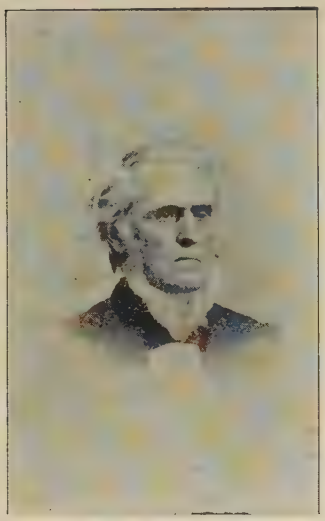
Our Spiritual Leaders.

HON. RICHARD C. PARSONS.

To write a history of the eminent men who have been pastors of the Stone Church during its existence—glance at the work they accomplished, and do justice to their memory, within the space of twenty minutes, is a task I wish had been placed in other hands. We can only take a passing look at each, and pay our tribute of affection to their self-sacrificing noble lives, believing that those who ceased from their labors, having done God's work faithfully on earth, have heard the welcome voice saying: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The office of a minister of the gospel is the most sacred profession a human being can embrace. For he is an ambassador of the Most High—the representative of Christ his Master to a world of sin, misery and death. The ambassador of a nation is clothed with dignity and power. For the time he represents the majesty of royalty, or the people of a republic like our own. His person is secure.. Whenever his flag floats over his dwelling, he is the supreme master owing no allegiance to any government but his own; and when he speaks, his voice is the voice of his nation. The office of ambassador is one of the highest to which men aspire; and in the earlier days of civilization it was always surrounded with pomp, splendor and parade.

PASTORS OF THE FIRST CHURCH.



SAMUEL C. AIKEN, D.D.

WM. H. GOODRICH, D.D.

ARTHUR MITCHELL, D.D.

HIRAM C. HAYDN, D.D.

The Bible which is given to every minister of Heaven is his code of instructions. The message he has to deliver to mankind is found in that book. The lines of his mission are clearly defined, and the rules for his government written by an unerring hand. His work is before him. He can go confidently forward, secure in the knowledge that no change will be made in the sublime text of his instructions; and that his duties end only with his life.

A true minister has before him a mighty work. How inspiring his calling. He is to teach mankind that God is love—that he hates sin, but loves the sinner—that he gave his only son to die upon the cross, that whosoever believeth in him should not perish, but have everlasting life. He is to preach the beauty of holiness, to urge sinners to repentance, to point mankind the way of happiness in this life, and the enjoyment of heaven hereafter. He is to help the weak, raise the fallen, comfort the sorrowing, soothe the sick, awaken men's hearts to the duties of benevolence and charity, enlighten their minds, elevate their affections, rebuke pride and arrogance, and with all his gifts of learning, eloquence and speech, tell the story of the cross and the plan of salvation. His mission is love. Love! the most powerful influence that controls mankind. Love, without which the world would only be the abode of cruelty and crime. Love, that shines with equal fervor in the palace of the great, and the home of the poor. Love, that kindles every virtue—that binds in chords of sweetest affection, husband and wife, parent and child, sister and brother

which robes the world with the beauty of friendship! Love, which refines, elevates, glorifies the heart; love the only power that can destroy hatred, malice and revenge; cleanse the soul from sin and wickedness, and bear it safe, ransomed and redeemed to an immortality of happiness, in a paradise where love only is supreme.

The bible is full of promises to the ambassador of Christ. His reward is to be great and for him are the high places in the Heavenly Kingdom. Among the celestial mansions his will glow with unusual radiance. "For then shall the righteous shine forth as the sun in the kingdom of their father."

"The path of the just is as the shining light which shineth more and more unto the perfect day."

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

The Stone Church Society was organized in 1820, but the church edifice was not completed until 1835. The first settled pastor was the Rev. Samuel C. Aiken, D. D., a name to be held in grateful memory by every member of this church. Doctor Aiken was born at Windham, Vermont, September 21, 1790, and died January 1st, 1879, aged 88 years. He graduated at Middlebury College, a member of that remarkable class of 1817, of which Justice Nelson of the Supreme Court of the United States, Silas Wright, Senator and Governor of New York, were members. He studied theology at Andover, and in 1818 was installed pastor of the First Presbyterian Church at Utica, where he

remained 18 years. He became the pastor of this church in 1835, in the prime of a vigorous manhood at the age of 45 years, and was the active head of the church for 24 years, when Dr. William H. Goodrich became his associate.

When Dr. Aiken came to this church it was weak in numbers, poor in purse, and the religious spirit pretty much at low water mark in Cleveland. The city was small and new, having as late as 1820 but 150 inhabitants, and in 1835 only 5,080 souls. Dr. Aiken was singularly fitted to gain public trust and confidence. His experience was mature. His sincerity manifest. Of imposing, dignified person, strong head, most winning countenance, a face beaming with goodness and refinement, he won his way from the outset in the confidence and hearts of the people, and at once became the most prominent and influential of our citizens. Everybody learned to trust and honor him. In morals, temperance, education, and religion he was ever the leader. Under his care the church rapidly increased in numbers and power, so that after ten years of the services of Dr. Aiken, the church was found too small for its congregation; and another edifice had to be erected to provide for the pressing needs of the people.

Dr. Aiken educated Cleveland. No man in the early history of our city did so much as he in forming the sentiments of our citizens in favor of temperance and piety. To him at the time of his death the city owed a debt of the gravest obligation. He had been the friend and counselor of all. His talents, simple

address, affectionate manly temperament, guileless life, and powerful preaching, won for him a lively interest in the hearts of men. He gathered around him the best and most useful members of the community, and with their aid, pushed forward his plans of benevolence, education and religion.

As a preacher Dr. Aiken was calm, conservative, and somewhat slow in speech. When specially roused to grapple with some great subject, his manner was impressive—at times commanding. His fine person, simple manner, plain speech, great earnestness, and profound sincerity, always secured the most respectful attention.

The period from 1835 to 1860 covered the great anti-slavery trouble in the United States. But for the conservative, wise, judicious course of Dr. Aiken, and the confidence his exalted character inspired in the minds of his people, the church would have been shattered to atoms.

He was literally the father of his people. Few men were ever more warmly beloved. He married and blessed the young men and maidens, was a ministering spirit at the bedside of the suffering and dying; and with words of sympathy and prayer buried the dead, and whispered words of consolation to the bereaved.

When this patriarch died he had reached the great age of 88 years. At his funeral were gathered the surviving members of his church that welcomed him here in 1835, their children and grandchildren. They came to pay the last services of love to the grand old christian hero, and saintly gentleman. For like Enoch,

"he walked with God." Age had rendered him helpless as a little child. He had survived nearly all the members of his family and kindred, and eagerly looked forward to the better country as his final home. Truly he had fought the good fight, he had kept the faith.

"How beautiful it is for a man to die upon the walls of Zion! to be called like a watch worn and weary sentinel, to put his armor off, and rest in heaven."

The mantle of Elijah fell upon Elisha. In 1859 Rev. William Henry Goodrich became associate pastor of the Stone Church, and soon after sole pastor in active service. He was born in New Haven, January 19, 1823. His father was a distinguished author and professor. He was a grandson of Noah Webster, and on both sides his ancestry was of the best New England character. He graduated at Yale College in 1843, and came to Cleveland in 1859.

There was something in the character and personality of Dr. Goodrich that at once attracted confidence and regard. Every one felt that he had found a friend, everybody trusted him because honesty and sympathy seemed ingrained in his nature. His gracious manner, pleasing voice, comparative youth, and charming presence made him the idol of the young; while his practical wisdom, broad culture, sincere piety and zeal for religion won the hearts of the older. He soon knew every member of his church and much of their history. In every household he was a welcome guest. For twelve years he preached

in this church and was trusted and loved by all, for he had become the personal friend of all. Where the hand of kindness was needed, there it was. If charity was needed it came in bountiful supply. If sympathy was required he was at once the brother or friend. So wise and discreet was he in regard to the benevolent work of the church, that many of his congregation gave him privately large sums to distribute, feeling assured his judgment was better than their own.

He was the loyal descendant of Revolutionary Sires. Everybody who heard the sermon of Dr. Goodrich, as the echoes of the cannon fired upon Fort Sumpter were sounding in the air, will recall his glowing patriotism, his sublime love of country and that earnest zeal for the cause of freedom, which knew no rest or satisfaction until victory rested upon the banner of the Republic.

As a preacher Dr. Goodrich was instructive and persuasive. He wrote with grace and finish, but never made any attempt at eloquence or display. He was as modest as he was sincere. It is not putting it too strongly to say that from the time of his coming to this church until his death he had the hearts of his people. Whatever he did seemed good in their sight. In 1872 his health became impaired, and with his family he went abroad, hoping rest and travel would restore him. But it was not to be. His useful, honorable life closed at Lausanne, July 11, 1872. He was a true knight—a faithful ambassador, a soldier without fear and without reproach. The aroma of his memory still fills the church with fragrance.

When Dr. Goodrich went to Europe in 1872, he left the Church in charge of Rev. Hiram C. Haydn as Associate Pastor. Upon the death of Dr. Goodrich, Mr. Haydn became sole Pastor, entering upon a term of service, which, with a brief interruption, has continued until the present day. His long connection with this church, his identification with every part of its work, his services in the cause of education, morality and religion, and influence upon public affairs, we will say a word about hereafter, so far as it is possible to speak in the presence of Dr. Haydn himself.

In 1880, Dr. Haydn concluded to seek some relief from pastoral labors, and accepted the Secretaryship of the American Board of Foreign Missions in New York. The Rev. Arthur Mitchell was installed as his successor. Dr. Mitchell was born in Hudson, N. Y., August 13, 1835. He was graduated from Williams College in 1853, and from Union Seminary in 1859. He had been a successful preacher 21 years when he came to this church. He was an old-fashioned pulpit speaker, of wide intelligence, learning and culture. He was slight and delicate in person, guileless in manner, gracious in disposition, and his social qualities were of a high order. He was specially a Bible scholar, but few men had more general knowledge of all subjects of public interest. He was a master of the geography of the world, and in the domain of history his knowledge was broad and familiar. He was largely a statesman as well as a preacher. He died while Secretary of the Presbyterian Board of Foreign Missions, in

New York, and it was said of him, before his death, that he knew more about foreign missions, and more of the missionaries than any person then living.

But what made Dr. Mitchell a marked man, that seemed to create a special atmosphere of purity about him, was the transparent goodness of his nature. Devotion and dedication were written upon his countenance. With him religion was a reality, and he gloried in its power to save. For him death had no sting, the grave no terrors. Beyond them he saw "the resurrection and the life."

Dr. Mitchell entered actively into the work of the Church, giving every moment of his time to promote its interests. But the Church did not thrive under his hands as he desired, and he was too wise a teacher and Pastor to blind himself to the fact. It became in time evident to him, that if the Church was to be maintained as a powerful factor in the religious world, it should have for its Pastor some one clearly identified with its history, bound to it by ties of long friendship and association, one who could exercise a wider influence upon individual members, than any comparative stranger could do. Hence, after a ministry of four years, Dr. Mitchell resigned his place, carrying with him the most devoted regard of the entire congregation. He died in 1893, after visiting, personally, nearly all the leading mission fields of the world, just as such a man would die, loving and trustful. His faith never wavered. His end was peace. It can truly be said of him, as of Charles Kingsley: He was one

"Who loved God and truth above all things,
Loyal and chivalrous, gentle and strong,
Modest and humble, tender and true;
Who lived in the presence of God here,
And passing through the gates of death,
Now liveth with God forever more."

Upon the resignation of Dr. Mitchell, Dr. Haydn was unanimously requested by the congregation to return here and resume his active labors as head of this Church, which call he accepted. It will be seen that save the four years in which Dr. Mitchell occupied the pulpit, Dr. Haydn has been pastor of this church for 23 years.

Dr. Haydn was born at Pompey, New York, in 1831, graduated at Amherst College in 1856, and at Union Seminary in 1859. In his presence it is impossible to speak of his personal qualities, describe his gifts as pastor or orator, analyze his character, or write the story of his virtues and christian life. But we can assure him of the sincere love and abiding affection of his people, and express the hope that the tie which binds our hearts to his own, may not be severed until the final call shall come to him to join the great congregation in the heavenly Kingdom.

It would be doing Dr. Haydn great injustice if we failed to speak of the results accomplished during his term of service here. These are legitimate subjects of examination and commendation. For we can say, "Si monumentum quaeris, circumspice." "If you would see his monument look around you." Under his guiding hand have been erected various beautiful and costly churches in our city, a college for women, and

in great part a thriving, noble university of learning —schools, hospitals, Christian associations, boys' clubs, kindergartens and societies to encourage temperance have been established. There is not a mission field in all the world, where the name of Dr. Haydn is not known and honored. In every cause where a champion was needed to help purify public sentiment—denounce immorality, elevate public morals, provide for the poor, help the fallen, and stand forward in every work of charity and benevolence, Dr. Haydn has helped to build his monument.

In looking back over the work accomplished by the Stone Church during the last seventy-five years, under the leadership of these godly men, we are amazed at its far reaching influence for good. To this community it has been the great leader in the cause of good morals; a cloud by day, a pillar of fire by night. During all this period it has kept the banner of the cross floating triumphantly in the field, under which it has fought and won splendid victories for Christ and His Kingdom. Through its influence thousands have been rescued from sin and destruction—homes have been beautified by religion, millions given to advance the cause of education, society refined, elevated and quickened in every good word and work, the heathen and the missionary in far off lands strengthened and encouraged, and Heaven itself has been enriched with her devoted children.

It is impossible for me to do more than name those pioneer preachers, Rev. Messrs. Stone, McLean, Bradstreet, Sessions, Hutchings, Keep, who ministered so

faithfully to this Church from 1820 to 1835. They were Gospel ministers, earnest, devoted, self-sacrificing, worthy ambassadors of the great King.

The Associate Pastors since 1880, Rev. Messrs. Ogden, Simpson, Smith, Dunning, Selden, Howard, Knight, George, Zelie, are all living, and earnestly engaged as pastors of other churches in the work of their lives. We owe them a grateful debt of remembrance. Our friend, Rev. Mr. Jackson, is still with us.

History demonstrates this great truth, "that religion is the only stable basis on which a commonwealth can be reared." It has been wisely said "that no amount of wealth, no extent of culture, has ever given a nation strength and stability, when the religious element has been in decay." No godless nation ever survived.

Cleveland is in a few months to celebrate the 100th anniversary of its existence. A century ago and the place where we stand was a primeval wilderness. At this moment the city is a thriving, growing, influential municipality; the home of hundreds of thousands of people. It may, in respect for law, order, temperance, morality and education, claim equal rank with any of its sister cities.

But the debt Cleveland owes to religion cannot be computed. It is religion that founded her unrivalled schools, built her beautiful churches, erected her noble seats of learning, and made so large a share of her people temperate, moral, cultivated and happy.

We celebrate tonight the 75th anniversary of this Church. Thank God she is still in the vigor of a

healthful, mature age, and as useful, as necessary, influential and powerful for good, as at any time in her history.

As we look down the long aisles, we miss the elder children of the church who formerly crowded these pews. One by one they have disappeared, and we shall see them here no more. As we recall their faces and their useful lives, we realize with bitter regret the brevity and uncertainty of human life. We only appear on earth to stay a little while, make a few friends, strive to do our narrow round of duty, when we are called away, our work all incomplete, and some fresher traveler takes our place. But this is our trust, "The word of the Lord endureth forever." Religion is as living and true this day, as when the Pilgrims prayed on the bleak shores of New England, or the Shepherds sang their songs on the plains of Bethlehem.

So let us all unite in that beautiful prayer of the collect: "When we shall have served *Thee* in our generation, we may be gathered unto our fathers, having the testimony of a good conscience, in the communion of the Catholic church, in the confidence of a certain faith—in the comfort of a reasonable, religious and holy hope, in favor, with *Thee* our God, and in perfect charity with the world. All of which we ask through Jesus Christ our Lord."

ASSOCIATE AND ASSISTANT PASTORS.

1. Rev. Aaron Peck. 2. Mr. B. F. Shuart. 3. Rev. J. W. Simpson.
4. Rev. Rollo Ogden. 5. Rev. Jos. H. Selden. 6. Rev. Wilton M. Smith.
7. Rev. Giles H. Dunning. 8. Rev. Burt E. Howard. 9. Rev. William Knight.
10. Rev. R. A. George. 11. Rev. John S. Zelie. 12. Rev. F. W. Jackson.

Men of Mark in the Church and Society.

HON. SAMUEL E. WILLIAMSON.

When I was asked to prepare an address on Men of Mark in the Church and Society which should occupy fifteen or twenty minutes, I could think only of that outburst of St. Paul at the end of his futile attempt to catalogue the witnesses to the faith: "For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises."

My task is especially difficult, because any list of prominent men would be sadly incomplete if it did not include those whom we call early settlers. Yet almost all who emigrated from the Eastern States before the days of railroads and canals were necessarily men of mark. The others stayed at home. One who finds the name of an ancestor enrolled among the early members of the First Presbyterian Church or Society need seek no further for proof that he was not an ordinary man. Some of them were very eccentric. Doubtless, some had defects of character which are not mentioned in their biographies. Perhaps their very faults made some of them conspicuous; but, whatever else they were, they were certainly men of mark. A few words, therefore, must suffice for the

most distinguished, while time forbids even the mention of many who have been honored on earth and in heaven; and the living must be left for the most part to speak for themselves.

Twenty-eight persons were named by the Charter as constituting the First Presbyterian Society, and nearly every name illustrates the truth of what has been said.

Samuel Cowles was the first President of the Society. He was a lawyer, and, like so many of the early settlers of the Western Reserve, a native of Connecticut. He was graduated from Williams College, and came to Cleveland in 1819. He was slow and cautious, and the title of "Father Cowles," which was sometimes given to him, was not intended to be entirely complimentary, but his safe counsel and perfect reliability led to a lucrative practice, and at the time of his death he was a Judge of the Court of Common Pleas.

Perhaps the best proof of the confidence that was reposed in him is the fact that the land on which the main part of this church is built was conveyed to him, and still stands on the public records in his name.

For the first six years of the Society's existence, Peter M. Weddell was its Treasurer. He was a Pennsylvanian by birth, and a successful merchant before he came to Cleveland in 1820. His prosperity continued, and like Leonard Case and Nathan Perry, he showed his foresight by investing his means largely in land to which only a vast increase in population could give any great value. The house and store which he

built in 1823 on the corner of Superior and Bank streets was torn down in 1845 to make room for the hotel which bears his name, and has so many historic associations. It is said that he was especially helpful to young business men, and that many prominent merchants owe their success largely to his assistance. He must have been among the first citizens of Cleveland to make any considerable bequest to Home and Foreign Missions.

Among the first trustees of the Society were David Long, Ashbel W. Walworth and Samuel Williamson.

Dr. Long was the first physician who settled in Cleveland. Who that has witnessed the beautiful life of his daughter, Mrs. Mary H. Severance, will doubt that his devoted professional service and public spirit in the face of hardship, privation and danger, won the lasting honor and affection of the community? It was his vote as County Commissioner, which decided that Cleveland, instead of Newburgh, should be the county seat. He, with Nathan Perry and Samuel Williamson, were the first trustees of the village, but perhaps you will not think the honor very great when you learn that there were only twelve voters at the election, and nine of them were elected to office.

A. W. Walworth was a native of Connecticut, and the son of Judge John Walworth, who brought his family to Cleveland in 1806. (Judge Walworth purchased a farm of three hundred acres, lying just south of Huron street, and extending from Erie street to the river. He held many public offices, and his son, Ashbel, assisted him in the discharge of his numerous

duties.) He succeeded his father as postmaster upon the death of the latter in 1812. He was collector of this port for seventeen years, and village treasurer for twelve years. He was also township clerk, justice of the peace, and member of the council. The shipping interests of Cleveland demanded a pier at the mouth of the river that should enable vessels to enter the port in safety. The needed money was secured from the Government with great difficulty, and largely through his efforts, and much, if not all of it, was spent under his direction. The inestimable value of this service thus rendered can be better appreciated now than ever before. He must have been a man of strong character and broad views, ready to serve his neighbors, and deeply interested in the prosperity of this city.

Samuel Williamson—not he whom most of you knew, but his father—was born in Cumberland County, Pennsylvania, but had crossed the Allegheny Mountains when a boy. He came to Cleveland in 1810. His long service as Associate Judge of the Court of Common Pleas, shows the estimation in which he was held by the people of the county. His inheritance of Scotch-Irish Presbyterianism impelled him to take an active and earnest part in promoting the moral and intellectual welfare of the village. He was especially interested in the education of its youth, and gave the highest proof of it by having his own son prepared for the sophomore class in college as early as 1826. His name is the first in the charter of the Society and the first upon its records.

It is a somewhat remarkable fact that but one of those who organized the Society was at that time a member of this church, although a number afterwards became such, and others may have been members of churches in the East. The efforts of such men to aid the church, and their sacrifices for it, show that they considered it vital to the welfare of the future city that its people should be a Christian people. Indeed, the motives by which they were guided are well and fully expressed in the preamble to the Constitution: "Whereas, morality is essential to a free government, and is the foundation of civil liberty and social happiness, and since genuine morality is the legitimate effect of the Christian Religion, and is best promoted by the preaching of the Gospel; and especially since the preaching of the Gospel is the means which God has appointed for the salvation of his creatures, it becomes the duty of all who love their country to lend their aid in supporting the institutions of Religion and maintaining the public and stated administration of truth, and since this object is better accomplished by the united and systematic exertions of well organized societies than by the occasional efforts of individuals."

One of the prominent members of the Church, who was also President of the Society for several years, was Zalmon Fitch. He was born in Connecticut in 1785, and came to the Western Reserve in 1804, and was Cashier, and afterwards President of the Western Reserve Bank in Warren, which obtained a great reputation by continuing specie payments

when the New York banks suspended in 1836. In 1840, he was elected President of the Bank of Cleveland, and settled in this city. He took an active part in the construction and management of the Cleveland & Pittsburgh Railroad, and was one of its directors. He was also land agent of members of the Connecticut Land Company, and thus became widely known to the early settlers of the Reserve, and greatly esteemed by them. Such a man was almost necessarily prospered in his own affairs, and enjoyed a deserved reputation for executive ability and strong character.

Among those who filled a large place in the business world, have been James F. Clark, Amasa Stone, George Mygatt, George H. Ely and Truman P. Handy. The head and bearing of Mr. Clark were proof that he was an uncommon man. They would have invited remark and inquiry in any assembly. He was born in Cooperstown, N. Y., in 1807, and was an engraver in his earlier years. In 1833 he came to Cleveland and connected himself with this church in the following year. From 1860 until his death he was a trustee of the Society. Mr. Clark's rare business ability brought him great and speedy success. His aid was widely sought for great enterprises. He was a director and officer in several railroad companies, and especially was intimately associated with the Cleveland & Pittsburgh Railroad, and the development of its great coal trade. For many years he was also a director in the Merchants' National Bank. In all of these positions he performed distin-

guished service. He was everywhere recognized as one of the foremost citizens of Cleveland, and commanded universal respect and esteem. His large bequest to Oberlin College evidenced his deep interest in education, and his appreciation of the good work which that institution has done for the young men and women of Ohio. The people who worship here owe him and the other trustees of the Society a great debt for the painstaking care and personal liberality by which they enabled the Church to continue its usefulness, without imposing any heavy financial burden upon the congregation.

There has been no layman who better deserves to be held in grateful memory by the people of this Church than Amasa Stone. For over twenty-two years the weighty affairs, which pressed upon his attention, had to give way to the performance of his duty as a trustee of the Society. He found time to take the leading part in building this edifice, and to rebuild it after the fire. He valued most highly the maintenance of orderly and attractive public worship, and during his later years the music commanded as much attention from him as it could have received from any young man with nothing else to occupy his attention. The salient events of his life are well known, and time will not permit an enumeration of them. He came from New England with an established reputation for success in great enterprises. He and his partners built the railroad from Cleveland to Columbus. He was also connected with the construction of the railroad to Erie, of which he took charge

as Superintendent, and afterwards as President. Subsequently he had for a time the management of the Lake Shore & Michigan Southern Railroad. These were but a few of the many important undertakings with which he was associated. But whoever looks at the beautiful window in the south end of the church will understand that it is not his remarkable success in business, but his noble charities which will perpetuate his name, and make future generations grateful for his life. He provided generously for the education and training of neglected children, and built a home for old ladies who might otherwise be homeless. But, most of all, he brought from Hudson to Cleveland a college, rich in traditions and learning but poor in the ability to provide for the rapidly growing demands upon institutions of learning, and endowed it so liberally that the young men of Ohio need not leave their own State to find the best instruction and the highest scholarship. Every year has added proof of Mr. Stone's wisdom in the removal and endowment of Adelbert College. May I not add without impropriety, that but for him and the fortune which he and his family have administered, it would have been hardly possible to celebrate the seventy-fifth anniversary of the Church within these walls.

It has always seemed to the present generation that George Mygatt was a large part of the First Presbyterian Church, and that he and the office of elder were intended for each other. It is certain that no one ever filled it more admirably, or performed its duties more consistently. He was born in Connecti-

cut in 1797, and his family came to Mahoning County in this State in 1807. He settled in Cleveland in 1847, after having had considerable experience as a banker in Norwalk and Painesville. Here he pursued the same calling, partly as a private banker and partly as president and cashier of incorporated banks. He was cashier of the Merchants' National Bank during the depression which followed the panic of 1857. In 1855 he was a member of the Legislature. It would be faint praise to say that he was noted for his integrity and faithfulness to duty. Every one knew him as a man whose whole life was controlled by the highest Christian principle. Every one knew him, too, as a pillar of this Church. The promise to attend upon its ordinances was with him no idle pledge. If there can be such a person as a High Church Presbyterian, Mr. Mygatt came near to being one. He had comparatively little sympathy with most of the various reform organizations, because he believed that nearly every good end which they sought could be better reached through the Society which Christ had founded and called his Church. Is it sure that he was altogether wrong?

The death of George H. Ely, and the tributes paid to his memory are so recent, that we hardly need to be reminded of the great service that he rendered his country and the church. Mr. Ely came to Cleveland to reside in 1863. He was then thirty-eight years old, and had been engaged in large business ventures in Rochester, where he was born. He was already intimately connected with the Lake Superior iron ore

trade, and maintained the connection during the remainder of his life. He made a thorough study of the conditions necessary to its success, and was a clear, logical speaker. The natural result was that he became the spokesman for those engaged in the business on all occasions. The rate of duty to be imposed upon foreign ore was a matter so vital to the prosperity of the miners in the Lake Superior region, that Congress became the arena for constant contest between conflicting interests. There his thought, time and strength were spent year after year, in securing legislation which he firmly believed to be demanded by true patriotism, as well as by the needs of himself and his associates. It was while engaged in the performance of this duty that death overtook him. Mr. Ely was also State Senator from this county. Nearly all the prominent charitable organizations of the city sought his aid, and invited public confidence by inducing him to assume some responsibility for the execution of their trusts. He was President of Lakeside Hospital, and Trustee of Adelbert College and Western Reserve University. But this church is especially indebted to him for his long and devoted service as elder and trustee.

I intimated at the beginning of this address that as far as possible I should avoid mention of the living, however distinguished, but there are exceptions to all rules, and a notable exception to this one is the man whose recollection extends over the whole period of this church's existence; whose fifty years' service as a banker in Cleveland was commemorated thirteen

years ago; who still walks with elastic step, and may be found every day at his desk, and who has to-day borne an important part in these anniversary services. Mr. Truman P. Handy came to Cleveland in March, 1832. On the second of April following he became a member of the Society, and in the next October was elected a trustee. In the same year very characteristically he served as a member of a committee to procure funds to finish the house of worship. It need hardly be said that no layman was more active in church or society until he withdrew to become one of the founders of the Second Presbyterian Church. His life is still too closely interwoven with that of the city and its many enterprises and charities to permit us to forget what he has done for them, and what manner of man he has been and is. The whole country recognizes him as one of the most successful bankers, and as prominently connected with railroads and manufactures. It knows about his public spirit, how zealously he supported the war for the Union, and cared for the sick and wounded soldiers, how he has given his time and money to the cause of education in college and theological seminary, as well as among neglected children, and how large a share of his life has been devoted to the church and its missions; but only we who have enjoyed somewhat of his personal friendship know how very little any record of his achievements can tell of the good and the brightness that he has brought into the lives of three generations.

In addition to Dr. Long, the church has enrolled among its members two other men of mark who were

physicians—John Delamater and Erastus Cushing; indeed, Dr. Delamater has a place in the history of his country. He was born in New York, near the boundary of Massachusetts. His ancestors were Huguenot exiles and Hollanders. He commenced the practice of medicine at the age of nineteen, and after a few years established himself in Berkshire County, Massachusetts. While he was professor in the Berkshire Medical Institute, he acquired a wide reputation for ability as a lecturer. In 1827 he accepted a position in the faculty of a medical school in Herkimer County, N. Y., which was opened in that year by the Regents of the State. He remained there eight years, and was recognized as one of the leaders in his profession. A prominent physician in Boston, who was consulted by a gentleman in Utica, replied: "You have no need to write to me. You have Dr. Delamater near at hand, than whom there is no abler practitioner in the country." He removed from Herkimer County to Willoughby, and soon afterward, in 1842, to Cleveland. He seemed to prefer the frontier, and the plain life of new communities. Here he helped to organize the Cleveland Medical College, the Medical Department of Western Reserve College, and lectured to its students regularly until 1860. It is said that he delivered at least seventy courses of lectures, treating all branches of medical science. While filling his professorship in Cleveland, he delivered full courses of lectures in Bowdoin and Dartmouth Colleges and in Geneva and Cincinnati. Dr. Goodrich preached a most appreciative sermon on the occasion of his

funeral, from which I quote a few sentences in reference to his manner of speech: "He spoke the pure Saxon of the common people, and never went about for a fine word. His style, whether in conversation or the lecture room, was as lucid as water, and the course of his thought equally so. As a means of conveying knowledge, or of stating facts, the English language was probably never better used by any man of his time; few thought how well and clearly he was elucidating, but when he had finished, it was clear there was nothing more of importance to be said." I never saw him in court myself, but I have heard older lawyers say that as a medical witness he had no equal. He did not want to be questioned at length. He believed that truth and justice were the objects to be attained, and therefore took matters into his own hands, and made them so clear that it was useless to answer him. When he had finished, the court and jury were convinced. His whole life was characterized by strict integrity and conscientious devotion to duty. His generosity was extreme, and very detrimental to himself. His piety was practical, as well as sincere, and his whole conduct was regulated by his responsibility to his Maker, and his need of divine help. It was by his own profession that he was best appreciated, and few, if any, names hold a more prominent place in its annals than Dr. John Delamater.

But Dr. Cushing was closer to many of us than Dr. Delamater. No physician of his time was a visitor in so many Cleveland homes. He was born in Berkshire County, Massachusetts, in 1802, and located

here in 1835. He acquired a large practice at once, and led an exceedingly active and laborious life until his retirement in 1872. During all this time he commanded the absolute confidence of his patients. They trusted themselves and families to him with a feeling of satisfaction that by securing his care they had done the best thing possible, and that all that medical skill could suggest was at their service. For he was more than a physician. He was a true friend, proved in times of anxious and sometimes bitter trial. General esteem and affection followed him into retirement, and increased with every passing year, as old and young saw him growing more and more into the likeness of Him whom he loved and worshipped.

No one profession can justly lay exclusive claim to Charles Whittlesey. He was born in Connecticut in 1808. In 1827 he became a cadet at West Point, where he graduated in 1831. He remained in the army until the close of the Black Hawk war, when he resigned, and opened a law office in Cleveland, being at the same time part owner and one of the editors of the *Whig and Herald.* Subsequently, as assistant geologist of Ohio, he had much to do with disclosing the rich coal fields of Eastern Ohio. Perhaps no one did more than he in locating the iron and copper of the Lake Superior region. After serving for the first three months in the Civil War he was made Colonel of the 120th Regiment of Ohio Infantry. He participated in the capture of Fort Donelson, and in the second day's battle of Shiloh, but after the latter battle bad health compelled his resignation. His geo-

logical work seems to have led to antiquarian research. For fifty-three years he was a voluminous writer on geology, history, archaeology and religion. He was a leader in organizing the Western Reserve Historical Society, and its collections are largely a monument to him and Judge Charles C. Baldwin. He was profoundly religious, and believing that there was thorough harmony between revealed religion and science, he endeavored most earnestly to make it clear to others. At the time of his death the *New York Herald* said: "His contributions to literature have attracted wide attention among the scientific men of England and America."

There have been a strikingly large number of prominent lawyers in the Stone Church congregation. One who obtained a wide reputation was Hiram V. Willson. He was born in 1808 in Madison County, New York, and was graduated from Hamilton College. He came to Cleveland in 1833, and with his distinguished partners commanded a very extensive business. In 1854 President Pierce appointed him the first judge of the United States District Court for this district. He was called upon to decide some very important cases in connection with the growing business on the lakes, but his name will always be particularly associated with what are known as the Oberlin Rescue cases, in which professors in Oberlin College and others were charged with rescuing a slave. These cases occupy an important place in the history of the popular movement which resulted in the election of Lincoln to the Presidency. It was not a pleasant

task to enforce the fugitive slave law in a Free Soil community, where the excitement was fanned on every occasion by speeches from the prisoners; but he presided over the heated discussions of the trial with calmness and dignity, guiding the jury to the conclusion which he believed to be demanded by the law. At his death the Bar gave his memory the richest praise that it can bestow, by pronouncing him a learned, upright and fearless judge.

Samuel Starkweather was born in Pawtucket, Mass. He was graduated from Brown University in 1882 with honor. He was admitted to the Bar about four years later, and came at once to Cleveland. While he was a prominent lawyer, he did not confine himself to the practice of his profession. He was one of the leaders of the Democratic party, and a warm supporter of Jackson and Van Buren. During both administrations he was collector of customs. He was elected Mayor of the city three times. He had a deep interest in the public schools, and the early establishment of the High School was due chiefly to him and Charles Bradburn. He was also the first judge of the Court of Common Pleas for this County under the present constitution. Judge Starkweather was noted for his conversational gifts; and his classical and literary scholarship, combined with eloquence, wit and humor, made him an effective speaker, and caused him to be called upon to express the popular feeling on such occasions as the reception of Kossuth, and the opening of the railroad to Columbus. I have heard some of his contemporaries say that in his prime he

was acknowledged to be the wittiest member of the Bar. Judge Starkweather was one of the charter members of this Society, and served on the committee which prepared the plans for this building, and devised a method for securing the money needed to carry them out.

Among lawyers Sherlock J. Andrews was pre-eminent. He was a native of Connecticut, and a graduate of Union College. After assisting Prof. Silliman for a time in chemistry, he studied law, and in 1825 he came to Cleveland and was admitted to the Bar. He was judge of the Superior Court, a representative in Congress, and a member of two constitutional conventions. But no account of what Judge Andrews did can give any conception of what he was, or of the impress he made upon the people of this city. He was an able and accomplished lawyer in every respect. He was learned; he had a keen perception of right and wrong; he had the advantage of a liberal education, wide reading and perfect literary taste, and his judgment was quick and accurate. But while other lawyers were his rivals in many respects, his position as an advocate was unchallenged. Every weapon of the successful advocate was at his immediate command. Learning, wit, humor, pathos, sarcasm, invective, the voice of an orator and a face which revealed every emotion, the gift of eloquence and familiarity with the language of the Bible and Shakespeare, combined with a quick perception of the strong points of his case and the character and reliability of witnesses to make him well nigh invincible. A dis-

tinguished lawyer confesses that on one occasion when he was opposed to Judge Andrews, he was so completely carried away by the tide of his eloquence that he forgot his own part in the case, and had to be taken out of hearing before he was sufficiently relieved from the spell to reply. But it would be great injustice to his memory to leave the impression that his strength lay in any or all these things. It did not. It lay in his remarkable purity of character. Without this his weapons would have been shorn of half their power. He was not only pure himself, but seemed to create an atmosphere of purity wherever he appeared. Nothing in his career is more remarkable than his failure to arouse resentment in those who fell under his stinging rebuke, or to extort from them a malignant word. Why is it that those whom he denounced most severely were never vindictive? I know of but one answer. It was because they knew there was not a tinge of personal bitterness in his rebuke; that he was exposing vice or meanness, rather than the man who exhibited them, and that denunciation of wrong was compelled by the very purity of his own character.

I may not close without mentioning one other of the many lawyers who have worshipped here. John A. Foot belonged to a distinguished Connecticut family, his father having been Governor and United States Senator. The famous Admiral Foot was his brother. Mr. Foot was graduated from Yale College, and practiced law seven years before he came to Cleveland in 1833. He formed a partnership with Judge Andrews immediately. Afterwards James M. Hoyt

became a member of the firm. He was elected to both branches of the Legislature. He was a Whig and a Republican in politics, and a Presbyterian in religion, and supported both his party and his church with an enthusiasm which removed them from the field of criticism. He never permitted himself to shirk a duty. Attendance upon the political caucus, public worship, the prayer meeting, and even that much neglected function, the annual meeting of the Society, was recognized as a duty, and therefore invariably performed. Year after year he moved the election of the Society officers, because he was the only person present who could do it with becoming modesty. He was not a profoundly learned lawyer, nor did he excel in calm, clear statement and reasoning. But when the assertion of some right appealed to his conscience or his sympathy, he was a very formidable adversary, and sometimes almost invincible. Mr. Foot was especially interested in establishing the Ohio Reform Farm and the Industrial School of Cleveland, and they retained a large share of his interest and affection until his death. But all his thoughts and aspirations centered in the loving service of his Master, and it is as a teacher and office bearer in this church that he will be best remembered by those who knew him in later life. "Love out of a pure heart and a good conscience and faith unfeigned" were his, and his also was the blessedness that belongs to the man whose "delight is in the law of the Lord." As he retired from practice almost entirely over forty years ago, few of us have heard him at the Bar; but his peculiar power was shown at

the meeting of the congregation after the fire of 1884 to determine where they should rebuild. Having concluded reluctantly that the church could not be supported financially if it remained on the Public Square, he struggled rather feebly to convince himself and others that it would be wise to remove to the present site of Calvary Church; but the moment he saw the way open to even temporary support, he seized the opportune moment, asked some one else to take his place as Chairman, and made a clear, ringing speech in favor of rebuilding the old church, which captured his audience so completely that public discussion was useless.

I suppose I cannot excuse myself from saying just a word about him who presided over the Society from 1860 to the time of his death in 1884, and was officially connected with it for almost half a century. Samuel Williamson was a Pennsylvanian by birth, but the family removed to Cleveland in 1810, when he was two years old. He was graduated from Jefferson College in 1829, studied law with Judge Andrews, and commenced the practice of his profession as a partner of Leonard Case. He filled various public offices, generally reluctantly and from a sense of duty. For many years prior to his death he was the President of the Society for Savings. Beyond this meagre statement I do not trust myself to speak of him dispassionately. A single sentence spoken of him by another must suffice for this occasion. "He was so true, so pure, so unfaltering in duty, so grounded in rectitude, so sincere and affable in ever patient attention to the

wants and rights of the obscurest and weakest of those seeking guidance and counsel, no less than to the prosperous and influential, that his life became to all of us a constant example of obedience to the Divine injunction to do justly, to love mercy, and to walk humbly with God."

I have consumed more than the time allotted to me, and yet many names crowd into your memories, as into mine, which have not been mentioned; but surely I have mentioned enough to make evident that the Old Stone Church has added not a few to the cloud of witnesses that compass us about, whose testimony to the power of faith should inspire us to run with patience the race that is set before us.

THE ORIGINAL "OLD STONE CHURCH"
THE "MOTHER OF US ALL."

THE HISTORY OF PRESBYTERIANISM IN CLEVELAND.

CONCISELY TOLD BY HIRAM C. HAYDN,
FEBRUARY 5, 1893,
BROUGHT DOWN, IN MOST RESPECTS, TO JAN. 1, 1896.

EZEKIEL, 17: 8.—It was planted in a good soil, by many waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

These words from Ezekiel befit our Church, albeit not writ of us nor in our day. The vines of the Lord's planting—earlier and later—have in them the elements of growth and fruit-bearing.

Ecclesiastically, our Presbyterian and Congregational Churches dating from the early years of this century, owe their origin, for the most part, to the Connecticut Home Missionary Society. This was virgin soil then, and the wise people of New England knew well the importance of following the pioneer with the institutions of religion and education. In the spirit of accommodation, surely to be commended in its intent, the churches formed were allowed to determine their own internal polity, and then make their affiliations with the prevalent Ecclesiastical organization of the vicinity. So it happened that many Congregational Churches came under Presbyterian rule,

and when the dividing line was drawn, some of them became out-and-out Presbyterian and others out-and-out Congregational. Just which got the best of the arrangement, probably matters little, and though much discussed by them to whom Church polity means almost more than Church itself, I am not aware that the controversy was ever settled. It was easy for Connecticut Congregationalists to acquiesce in the principle of accommodation, for they were con-sociated, and con-sociation was Presbytery writ small. They were early on the Reserve in the person of Rev. Joseph Badger.

The First Presbyterian Church of Cleveland was the outgrowth of a union Sunday School held in a primitive log court house, on what is now the Public Square. The site is noted as being then "near a copse of alder bushes," where now the park fountain plays betimes. The court house itself was made of hewn logs, boarded outside, and painted red.

Cleveland was then a straggling village of a hundred and fifty people, the greater part, not religiously inclined. The school opened in June, 1819—Mr. Elisha Taylor, Superintendent, and Mr. Moses White, a leading Baptist, Secretary—issued Tuesday, September 19 of that year, in the organization of the First Presbyterian Church. It is said to have been due to Mr. Taylor, chiefly, that the little band of fourteen, six upon confession of faith, were led to "adopt the Presbyterian doctrine and discipline." Of Mr. Taylor himself it is written: "He was probably the equal of any of his contemporaries in natural gifts; and his

education and culture were superior to theirs. He was a man of inflexible resolve, as well as of very sudden and intense emotions; and if sometimes in his haste he aroused enmity toward himself and even toward the cause he professed, no one could observe him nearly and throughout, without feeling the power of a genuine, earnest and positive Christianity."*

Mr. Taylor appears, further on, as one of the founders of the Euclid Avenue Church. It should be said that in April of this year the Rev. Randolph Stone, of Morgan, had been engaged by a few persons to preach here a third of the time, and that the preliminary meeting for Church organization occurred July 18, Rev. Wm. Hanford, of Hudson, also being present. The first Sunday in November, their number now grown to fifteen, the sacrament of the Lord's Supper was administered for the first time. Not one of the founders now survives.

Their names are thus chronicled in the records of that time: Elisha Taylor and Ann, his wife, T. J. Hamlin, P. B. Andrews, Sophia L. Perry, widow, Bertha Johnson, widow, Sophia Walworth, Mrs. Mabel How, Henry Baird and Ann, his wife, Rebecca Carter, widow, Juliana Long, Isabella Williamson, Miss Harriet How, Minerva Merwin. These were the forerunners of thousands who, since their day, have here professed the Presbyterian faith.

It is difficult for us to do justice to the Cleveland of seventy-five years ago. The town, as laid out on paper, reached westward, down into the valley following the

*Dr. W. H. Goodrich's Half Century Sermon.

winding course of the Cuyahoga; out eastward, one tier of lots beyond Erie street; and southward, near to the present site of the Central Market, the "Public Square" being very nearly in the center. Prior to 1820 the growth of the community had been very slow. Beginning under the hill, near the river, it crept, little by little, up on to the bluff. The oak trees were cleared off, the bears and wolves driven back, the Indians conciliated and treated to whisky, new settlers invited, and some induced to stay. So late as 1811, an explorer, who reached the mouth of the Cuyahoga and tarried for a night, entered in his journal "that he found hardly any inhabitants and bore away a dismal impression of the place; the air was infected with insects and loaded with miasm." He gives it as his opinion that no considerable population could ever be induced to settle here; all of which proves him to have been no true prophet.

There was at that time what served for a hotel, under the hill, and hard by, a whisky distillery. This institution ante-dates school and church, and every legitimate industry. Indeed, the people who lived here prior to 1820 were many of them likely to want whisky, and some, alas to indulge freely.

It is scarcely probable that the irreligiousness of the first settlers of Cleveland will be exaggerated. "Not a few of them had fled from New England, not only to improve their fortunes but to get rid of religious restraints, and especially taxes imposed by government to support what was styled 'the standing orders of the Church.' The sabbath enforced was a

weariness to them. And to free themselves from these and similar restraints many had migrated to the new and cheap lands of Ohio, where they could believe anything or nothing and live accordingly. Hence the majority of the first settlers either embraced infidelity or inclined towards it, or were indifferent to Christianity. Its friends were few and feeble, and against errors in belief and practice, bold and shameless, they had to contend against fearful odds."*

Sunday was the great market day for many years. The crack of the rifle, in the copse hard by, often disturbed Church services. Indeed, "religion, prior to 1820 had become a theme of coarse jesting. At one time a party of scoffing infidels bore in mocking procession through the streets, an effigy of Christ. Burlesque commemorations of the Lord's Supper were also given and other incidents of His life were coarsely parodied."† The same bitter hostility to the Christian faith characterized the founders of Fairport, thirty miles below.

The Connecticut Home Missionary Society had followed these pioneers in the person of Rev. Joseph Badger, who visited Cleveland in 1801, but found more people and greater encouragement in Newburgh than here. This was true well on to 1820.

Meanwhile Trinity Church was organized November 9, 1816. Services were for several years conducted by lay readers, issuing in the first confirmation September 29, 1819, Trinity Corporation 1828,—one year later than the incorporation of First Presby-

*Dr. Aiken's Quarter Century Sermon.
†Dr. Goodrich's Half Century Sermon.

terian Society, January 5, 1827—and a Church edifice, consecrated August 12, 1829, on the corner of St. Clair and Seneca streets.

It is thus apparent that the Cleveland of 1820 was a very unpretentious village, located in an allotment a mile square, mostly uncleared, but exceedingly eligible as a site for residences, daily expected to spring up. In this year the first stage coach arrived from the East and gave the citizens public communication with the outside world. Two years later the first steamer plowed the waters of Lake Erie, also increasing their facilities for traffic and travel. Gradually the life of the village centered around the "Public Square" and extended to the lake, and for fifty years, till 1870, and somewhat beyond, old settlers held their own in this vicinity against the pressure of business and the seductions of the now fairer locations eastward. At that time there was a little hamlet at Doan's Corners and another at Newburgh. Between rose primitive forests, where wolves and bears sometimes contested the right of possession.

For thirteen years, until the basement of the First "Old Stone Church" was ready for occupancy, the little band of believers had no fixed habitation. "For two years they met in the court house, but sometimes in the school house on St. Clair street; then in the academy, also on St. Clair street; and finally in the third story of "Dr. Long's building," now embraced in the American House. "The congregation was still small and generally poor," and the building of a church a formidable undertaking. But the society

having been incorporated in 1827, after many meetings and discussions, plans were adopted; and the building, commenced on the present site in 1832, was dedicated February 26, 1834. The number of communicant members about doubled during the first ten years, and at this time numbered ninety-four. This was followed by the first general revival that blessed this community and added to this Church thirty by profession. Ninety-one were also added by letter this same year.

The Rev. John Keep, at this time stated supply, December 18, 1834, moderated a meeting on the west side of the river, which resulted in the organization of the First Presbyterian Church of Brooklyn, and he became its pastor. This Church, by a process of evolution, is now the First Congregational Church of Cleveland. Brooklyn became Ohio City and then, in 1855, a part of Cleveland.

Up to this time there had been no settled ministry, and "supplies had been rather transient than stated." The Church itself was for a while a mission Church, aided from without. Of the first six men who ministered here during the first fifteen years, the term of the Rev. S. J. Bradstreet was much the longest. Of him Dr. Aiken says: "Often have I heard him spoken of by the old inhabitants as an able, self-denying and faithful minister, who received for his services more affection than money. Indeed, as most of them have now gone to their reward, it is not improper for me to say that all were devoted and excellent men."*

* Quarter Century Sermon.

In 1835 two things of consequence happened. Prof. Finney began his memorable work in Oberlin, and Silas C. Aiken, D. D., of Utica, N. Y., was called to the pastorate of this Church. He accepted, entered upon his labors the 7th of June, and was installed 24th November.

Of the man and period no one is better qualified to speak than Dr. Goodrich. Of both he says: "There was, at this time, an unusual disposition toward spurious excitement, which gave abundant occasion for mischief in the Church, especially among the newer settlements. The dreams of perfectionism, the vagaries of Millerism, and the premonitory stir and struggle of the great anti-slavery and temperance movements were engrossing many minds, and throwing unstable men everywhere off their balance." In such a time Dr. Aiken came to the pastorate of the First Church. "To his clear and practical wisdom, his weight of character, as well as to his unselfish consecration to the service of Christ, we owe it that this Church escaped the disorders which rent so many other Christian bodies, and held on its way with growing strength and unity."

At the time of his coming the population of the village was 5,080. The next year Cleveland was incorporated as a city. Besides Trinity Church, the Methodists had gained a footing since 1830, the Baptists were organized since 1833, the Roman Catholics built their first Church in 1835 on the flats, and the same year the first Bethel Church was opened on the side-hill. There were now five denominations repre-

sented in the village. At Newburg a Church had been organized in 1832, which is now the vigorous Miles Park Church of 450 members. At Doan's Corners a Presbyterian Church was organized in 1843. One woman, it is said, carried it for Presbyterianism against thirty or forty men, but it did not stick. It separated from Presbytery, and after ten years of independency, became the Euclid Avenue Congregational Church. Eastward in Collamer there had been a Church since 1807, organized on "the plan of Union." It elected elders at the beginning, became Presbyterian March 15, 1810, and united with Hartford Presbytery August 23, the same year. Rev. Thomas Barras was installed pastor.

From this time, 1835, the growth of the city was more rapid. At the time of Dr. Aiken's resignation in 1860 the population was 43,838. He had seen five seasons of marked religious interest, two of which added large numbers to the Church. The accession from the new families was also large from the first. The Church edifice was soon outgrown, indeed, almost immediately. The competition for pews created dissatisfaction and drove people away to other Churches. To relieve the pressure a colony of "twenty of the best families" "went forth in 1836 to form a second Presbyterian Church, securing a charter under date of April 3, 1837. After about a year the enterprise was abandoned, and the members returned to their original home in the First Church." The financial crash of 1837 is thought, for one thing, to have crippled its strength.

A powerful revival in 1840, under the ministry of Rev. J. T. Avery, added to this Church about one hundred and seventy members, and prepared the way for a secession from the mother Church of some who had become dissatisfied with Dr. Aiken's moderately conservative position on the slavery question, to form a Congregational Church. This enterprise was wrecked by Second Adventism, the current "perfectionism" of the day, and kindred errors. The spirit of disputation was unfavorable to growth and by reason of debt they were forced to sell their Church edifice and to disband. Some of them returned to the mother Church.

In June, 1844, the Second Presbyterian Society was organized on the old charter of 1837, and a Church of fifty-eight members, all but five from the First Church, was constituted. The meeting for this purpose was held in the basement of the Stone Church, Dr. Aiken presiding. This step was taken with utmost good feeling, though for the time being it was regarded as a serious crippling of the mother Church. Especially was the loss of Mr. T. P. Handy deeply felt. As a young man he had identified himself with the activities of the First Church and given promise of what he has since become, one of the best known and best beloved Presbyterian laymen in the country. Of the original charter members thirteen are known to be living.

Dr. Sherman B. Canfield, for two years the pastor of the Church across the river, became the choice of the second Church, September, 1844, and the Church

edifice of the disbanded Congregationalists, standing on the northwest corner of the Park, was purchased. For seven years the two Churches worshipped side by side. The Church building, a frame structure, was then sold to the Erie Street Baptist Church and by them removed to the corner of Erie and Ohio streets, where it now stands. The Second had, at this time, in the course of erection, the Church edifice that for twenty years graced Superior street, where the Crocker block now stands. The lecture room was occupied in 1851, the audience room in 1852; a chapel was added in 1870, and the Church was burned in 1876. This was followed by a removal to the corner of Prospect street and Sterling avenue, where the present commodious structure, with every appliance for efficient Church work, valued at $140,000, Church and lot, was erected—begun in 1877 and dedicated in 1888.

The growth of the Second Church is also remarkable. By decades, in the first ten years, 356; in the second, 388; in the third, 468; in the fourth, 686; As might be inferred, this Church has enjoyed many seasons of gracious refreshing, of which the results are here indicated. The present membership is 908. This church has been exceedingly fortunate in its pastorates. They have been few and strong. There are but four names in forty-eight years, Canfield, Eells, Hawks and Pomeroy. Dr. Canfield was a welcome accession to the evangelical strength of his day and a powerful ally of Dr. Aiken in the contentions of that time. Dr. Eells, remarkable for his oratorical gifts,

was so beloved that a second pastorate was enjoyed by him, each of which, in turn, was sundered only by the imperative call of circumstances over which he had no control, and to the great sorrow of his people. Dr. Hawks is remembered as the affable Christian gentlemen, an earnest, capable preacher and a faithful pastor, now engaged as an instructor in the Springfield, Mass., college for lay workers. Dr. Charles S. Pomeroy*, the worthy successor of them all, holds the fort and directs the energies of what is now, in some respects, the strongest Presbyterian Church of the city.

The Second is also, though not by colonization, the mother of churches.

In 1855 the Mayflower Sunday School, which had been organized two years before, was adopted as a mission, and a building was erected on a lot given by Mr. Joseph Perkins, of the Third Church. Messrs. Handy, T. Dwight and Dan P. Eells, and Charles J. Dockstader were, successively, superintendents. Rev. Messrs. Little and Day preached and otherwise fostered this work, which issued April 18, 1872, in the Woodland Avenue Presbyterian Church of fifty-four members, twenty-three of whom were from Congregational Churches, twenty-two from the Second, three, soon increased to eleven, from the First, three on profession of faith. For a year and a half preparations had been going forward, a lot had been purchased and a chapel so far erected as to be ready for occupancy May 5 following, at a total cost of $27,208.13. The

*Dr. Pomeroy died, after a brief illness, Sept. 10th, 1894.

first available funds towards this enterprise was a legacy of $1,000 from Mrs. Sarah C. Adams, for twenty years missionary among the Zulus. Other outside funds were helpful to the amount of $12,032.89. The Presbyterian Union of Cleveland, founded in 1869 to promote the work of Church Extension within this city, endorsed this enterprise at the beginning, but, from its organization, the Church had been self-supporting and free from debt. The Sunday School of this Church has long been the largest in the city, reaching, one year, a membership of 1623, an average of 1060, and adding to the Church, in all, 911. The membership in twenty years increased from 54 to 1141. From the beginning, 1135 have been received by profession, by certificate 770; a total of 1095.

It is not surprising that, with a growth so phenomenal, the original chapel should have been soon outgrown. The present Church edifice was dedicated November 17, 1878, at a cost of $26,369.85, of this, from without, $4,580. The old Sunday School building was replaced by a new one—large and commodious—May 27, 1890, at a cost of $32,447.12. The records are so perfectly kept, that the growth, year by year, and a statement of all moneys contributed, are instantly available, and the grand total is: for church property, $86,025.10; expenses of Church, $141,285.44; benevolent account, $19,748,13; for Sunday School, $8,105.35; by Sunday School, $9,071,-62; by auxiliary societies within the Church, $28,809 —a total of $296,559,60! of which about $16,672.89 was received from without. Such a record is rarely

paralleled. There have been four pastors, Rev. Messrs. E. P. Gardner, S. L. Blake, G. L. Spinning and Paul F. Sutphen, lately removed to Newark, N. J. —all good and faithful men; the latter entering into a rare opportunity prepared for him, and using it with consummate tact and ability, became too well known abroad to be left in peace, and, at this date—1893—a great field, held thus far with little competition, is pastorless.*

April 12, 1874, a union Sunday School was started on Willson avenue, in a chapel of wood, now the Asbury Methodist Church, at a cost of $1,350. Of the five trustrees three were Disciples, one Presbyterian and one Methodist. Mr. L. W. Bingham, of the First Presbyterian Church, was superintendent for three years, until called to another field occupied by his own Church. This chapel was bought by the Second Church, and Mr. Dan P. Eells became superintendent from 1877–83. In 1881 there was enrolled 613. In March, 1882, a Church of forty-eight members, twenty-three from the Second Church, was organized under the auspices of the Presbyterian union, which has grown to a present membership of 312—received from the beginning 435. In 1883–4 Mr. Eells secured the present site and generously erected a church at the corner of Willson and Lexington avenues, at a total cost of $37,000. Rev. C. T. Chester became pastor May 14, 1882, and was succeeded, after an interregnum, by Rev. A. J. Waugh, April 1, 1890. It became independent of the Union January 1, 1892. Congregational expenses met by the

*Dr. Sutphen was for two years succeeded by Rev. C. L. Townsend, now Pastor in Orange, N. J., and he by Rev. R. G. Hutchings, D. D., now in charge.

Church, during ten years, amount to $20,772, and benevolences to $2,668. This Church has occupied a somewhat limited field, but is doing a good work with a hopeful future.

Mr. T. Sterling Beckwith, an elder of the Second Church, died March 25, 1876, leaving by will, to the session of this Church, a certain property, the income of which was to be used in founding a Church, or Churches, to be known by his name. Such, in brief, was the moving cause of the Beckwith Presbyterian Church, on Fairmount street, organized with twenty-three members, four from the First, two from the Second, June 17, 1885, in a chapel ready for their use. The chapel, with the lot, cost $15,000. The Church has thriven under two pastorates, that of Rev., now Prof., Mattoon M. Curtis and that of the present pastor, Rev. James D. Williamson. Under the leadership of the latter the chapel has been superceded by a substantial edifice of stone at a total cost of $30,000. It has, from the first, been aided from the Beckwith fund, and signally from the Second Church in the erection of the new building; somewhat also by the old First. The present membership is 190, with a Sunday School of 230. Their contributions to the Boards of the Church, $2,972. Proximity to the colleges is a feature of special interest in the work of this Church, which now moves on to assured strength. These outgrowths of the Second Church, in the manner indicated, issuing in three Churches of noble history and influence, in no way drained its strength, the total of its mem-

bership going into the new organizations, at the first, being under fifty.

Resuming the narrative of the First Church—six years later, March 25, 1850, as a result, in part at least, of the anti-slavery agitation, another Church of thirty members was formed, known for two years as the Free Presbyterian Church, but since then the Plymouth Congregational. This second attempt to found a Congregational Church was successful and became the forerunner of a succession which has covered the city with a network of Churches.

It was about this time, February, 1851, that the first of many railroads made its entrance into Cleveland from Columbus. It was a great event, bringing here, as it happened, over Sunday, a great many notable men. They helped to fill the Church to hear Dr. Aiken's commemorative sermon, which has become historic. The text was fitting, the graphic word-picture of Nahum: "The chariots rage in the streets, they jostle one against another in the broadways; the appearance of them is like torches, they run like the lightning."—Nahum 2:4.

But three years later, January 25, 1853, owing to the overcrowded condition of the old First, the Euclid Street, now the Euclid Avenue Presbyterian Church, was organized in the spirit of good will, with thirteen from the mother Church. Among them was the veteran Elisha Taylor, one of the founders of the First. In the spring of the year following, their chapel was completed, and Dr. Joseph B. Bittinger became pastor in the autumn. Through a long period

of struggle and costly sacrifice this Church has come to its present strength and admirable equipment. Its first pastor was one of the most notable men in the ministry of Cleveland, and probably the best Bible student the city has ever had. Looking over the list of pastors, Bittinger, Monteith, Lyman who died at his post, Baldwin, Jeffers, Robertson, Davis, Sprecher, one recognizes in each characteristic traits of strength and usefulness, two of whom have passed on to their reward from the midst of their work for Christ and his Church. For a variety of reasons the pastorates have been short.

In the course of these forty years there have been frequent enlargements, even a rebuilding of portions of the church, at no inconsiderable cost. The original lot and church edifice cost $60,750, which has been improved upon almost continually, notably in 1883 at an expense of $15,000, issuing in 1892 in a new chapel with all modern conveniences, at a cost of $15,000. This Church—the only one of our order*—also has a beautiful parsonage, the gift of the lamented and philanthropic Joseph Perkins. The present membership is 467; the Sunday School numbers 300, and its benevolences the last ten years, average about $30,000, its current expenses, about $12,000.

The Case Avenue Church is the outgrowth of a Sunday School organized in a private house on the corner of Case and Cedar avenues, the first Sabbath of November, 1867, and taken under the care of the Euclid Avenue Church. In 1868 it was housed in a

*Calvary Church built a parsonage, 1894.

wooden chapel on Sibley street. A Church, known as the Memorial Presbyterian Church—now Case Avenue—of thirty-five members, thirteen from the Euclid Avenue, was organized October 2, 1870, which a year later numbered seventy-seven. The brick chapel on Cedar avenue was erected in 1872, and the present commodious church edifice of stone, at a cost of $25,000, during 1880–81. The present membership is 480. The Rev. P. E. Kipp is the present pastor,* successfully following upon Rev. Messrs. Skinner, Horton and Ogden. The Church has had a healthy growth, from a Home Missionary Church under the Presbyterian Union for about three years, into self-support, and then, a helper of others. Statistics of moneys raised are not within reach. As a mission it had the ardent support of Dr. Lyman, who was not permitted to see the fruit of his planting.

In March, 1853, the "Executive Committee" of the Old School Presbyterian Church sent Fred T. Brown, D. D., to this city to inquire into the practicability of organizing a Church of that type. The report was favorable, and Dr. Brown gathered up from the Churches twenty-six members---five from the Old First ---favorable to the movement. A Church was organized January 2, 1856, that met for a time in Temperance Hall, Ontario street, then bought and occupied the old "Round Church," corner of Wood and Theresa streets. Dr. Brown was an able man, as was Dr. Raffensperger after him, but the Church was out of its latitude. It never prospered, even though at length

*Since succeeded by Rev. F. F. Kennedy.

well located at the corner of Prospect and Huntington streets. It reached, in 1873, after twenty-one years, a membership of 123, and was finally dissolved April 16, 1875. The property was mortgaged to the Board of Church Erection.

The next step forward on the site of the old First was the erection of a new and large church edifice, at a cost of $60,000. It was pushed forward with unanimity and entered with gladness August 12, 1855. But alas, within two years, March 7, 1857, nothing remained but the bare walls and a portion of the chapel. The fire had done its work. It was a day of great sadness. Of this event Dr. Aiken says: "At the time, it was considered a great calamity, and was deeply deplored, not only by this society but by the city, which, with its high towers and beautiful spire, was regarded as both useful and ornamental. But as some evils bring with them their own remedy, and some losses are not so real as apparent, so this, though at first quite overwhelming, has in more ways than one contributed to the unity, the pecuniary strength and prosperity of this congregation."*

An insurance of $30,000 enabled the society to rebuild, at once, except galleries and spire, and the new edifice was dedicated January 17, 1858. This same year, August 12, Dr. Wm. H. Goodrich became associate pastor with Dr. Aiken. Three years later, April, 1861, Dr. Aiken was made pastor emeritus, upon an annual stipend of $1,000. During his sole pastorate of twenty-three years, 880 united with this Church.

*Quarter Century Sermon.

In 1859, the year after the re-building and Dr. Goodrich's coming, a mission was begun as a Sunday School in charge of Charles Noble, Esq., on St. Clair street, which grew into the North Church, in 1865, constituted of fifty-one members dismissed from the Old First. For a long time the Sunday School was the main feature, the teachers being drawn mostly from the mother Church, and to this day, almost without interruption, it has been superintended by some one of her members. For twelve years the Goodrich Society sustained the school at an annual expense of about $1,000, then gradually withdrew. Early removed to Aaron street, the first church edifice was built in 1886, chiefly by this congregation, at an expense of $10,000. This was during Mr. T. D. Crocker's superintendency, and for four years services were sustained by stated supplies, Messrs. Peck, Johnson and Shorts. The settled pastors were, from the first, the care of the Presbyterian Union. The quarters proved too small for the great Sunday School —for awhile the largest in the city—and the work was carried on to great disadvantage. Also the site proved not permanently the best; so, after much discussion and long waiting, a new one was chosen on the corner of Case avenue and Superior street, and a new edifice erected, at a cost—mainly, though somewhat assisted by members of the Second and Third Churches, with the aid of the First Church—of $25,000. From the first, the people of the mission, and then of the North Church, did what they could to help themselves; but planted in the midst of a community of little wealth,

it was imperative that the heavier burdens should be borne from without. The present site was occupied October 23, 1887, since which time the Church has been self-supporting and greatly prospered. It has been an incalculable blessing to the working people of that part of the city; and outreaching eastward, a Sunday School of forty was opened January 5, 1890, in Bramleis Hall, Becker avenue, which speedily grew into a membership of 300, upwards. In connection with this mission, October 19, 1892, was organized the Madison Avenue Presbyterian Church of ninety members—sixty-four from the North Church—and both Church and Sunday School were sheltered by the new brick and stone chapel at the corner of Wade Park avenue, December 4, 1892. The North Church has been aided in this mission by the Presbyterian Union, and the cost of the plant, $13,000, has, by understanding with the Union, been largely borne by the Old First and Calvary. The pastor of the new enterprise is Rev. Charles L. Chalfant. This Church has its record to make, but it begins well. This leaves the North Church with a present membership—1893—of 730. It has raised an aggregate of moneys, $50,944. Beginning with 1870, following upon the stated supplies, for two years Dr. Anson Smythe was pastor elect, not consenting to be settled; followed in 1872 by Rev. H. R. Hoisington—kindly remembered here—until 1880, when Rev. William Gaston took the helm, and still holds it, having received into the Church by profession of faith 783, by letter 340, in all 1123. Not quite 100 per year, a record quite unusual. In all this work he

has been bravely seconded by Mr. S. P. Fenn, of the Old First, superintendent since 1879, and moving and executive spirit in building the new church. Dr. Goodrich's pastorate extended from 1858 to July 11, 1874, three years at the beginning as associate with Dr. Aiken, the last two years as senior pastor with Hiram C. Haydn. These two years were spent wholly abroad in the vain hope of restored health. He passed from earth in Lausanne, Switzerland, July 11, 1874. Dr. Aiken survived him, but for the most part, in shattered health, passing away January 1, 1879.

This period, 1858-74, was one of notable growth in the city and in the Churches. Beginning with one of the most remarkable and wide-spread of revivals, inclusive of the period of the Civil War and the era of prosperity that followed, this Church was favored in Dr. Goodrich, by a cultured, able, well balanced ministry, to which she responded in growth and usefulness, in kindly regard for the poor through organizations of his suggestion, and in fraternal relations with all other Churches of the city which he heartily fostered.

During his pastorate, in 1868, the church galleries were put in and the spire carried up; and in 1871, under the leadership of Hon. George H. Ely, a still greater improvement transformed the narrow chapel and parlors, of old, into the roomier ones on an enlarged site. These rooms were greatly enjoyed, but twenty years later they were overshadowed and darkened by adjacent buildings, and finally replaced by the

still better improvement of a year ago, under the leadership of Superintendent Charles L. Kimball, which gave us our present chapel and its modern belongings.

Hiram C. Haydn was installed associate pastor with Dr. Goodrich at the close of August, 1872. It was the last Sabbath Dr. Goodrich ever spent with this Church. Fortunately for all concerned a veil was drawn between us and the years to follow. The period from 1872-80 was marked by no extraordinary changes. It was one of healthy growth at home, and in the North Church Mission.

A somewhat vigorous mission among the waifs of St. Clair street, near Dodge, under the lead of Mr. A. H. Potter and a faithful band of workers, was prosecuted for two or three years. It was difficult mission work, pure and simple, and only this was contemplated. There was no material for a self-supporting Church.

From 1877-80 Mr. B. F. Shuart, a layman of rare fitness for the work, began an afternoon service, known as the "Bible Class," and reached a large number of people. Many of them were brought into the Church and became useful members. Mr. Shuart afterward became pastor of a Church in Billings, Montana. Retiring on account of ill health, he made, in that locality, a marked success in business. He was a typical lay-worker of the best class, and is so still.

The movement of these years, of most signifi-

cance, was one inaugurated in an abandoned field on Euclid avenue, beyond Wilson, in a chapel originally built, and for several years occupied, as a Union Sunday School. Members of several Churches, T. Dwight Eells, H. B. Tuttle and others, were for many years interested in it. The growth of Churches about and the death of some of its main stays led to its discontinuance. In November, 1878, the pastor of the First Church was invited to reopen and prosecute the work as a denominational mission. It was accepted as a call of Providence. Beginning with a weekly prayer meeting, a Sunday School of seventy-three---soon growing to 250---was organized January 1, 1880, with Mr. L. W. Bingham for superintendent; the chapel was turned over to the First Church, a lot was bought at the corner of Euclid and East Madison avenues, the Chapel moved, Rollo Ogden called as assistant minister, and, on the first Sunday of July, Church services, followed by the communion and the reception of members, were begun. This was the beginning of what, since July 1, 1892, is the Calvary Presbyterian Church. For twelve years it was held as collegiate with the old First, sharing its ministry, oversight and generous co-operation. During this period the new chapel of stone was first built, at a total cost of $21,000, and dedicated free of debt September 30, 1883. Till 1877 the little old wooden chapel stood in front, also, used for a primary Sunday School. An annex to the chapel was then built, at a cost of $5,000, and the relic of other days gave way to the foundation of the

elegant new church which now occupies the corner. This edifice, begun in the autumn of 1887, was occupied for the first time January, 5, 1890, having cost the sum of $80,000. May 23, 1892, 306 members—since increased to 324—were dismissed to constitute the new Church. From the beginning, the First Church had, besides sharing its ministry, invested here, in permanent improvements, over $40,000. The local current expenses, from the beginning, had been almost wholly met by the Calvary constituency. This order held on its way till July last.

There is no better place than just here to speak of the Bolton avenue enterprise. This was an extension of the Collegiate System to a second branch of the First Church, at the corner of Bolton and Cedar avenues. It was begun in the spring of 1890, the lot purchased, the chapel built, paid for, and entered the last Sunday of December of that year, at a cost of about $15,000, wholly met, except furnishing, by the stronger congregations. This has been a flourishing enterprise from the beginning and meets a want of the thickly settled district south of Cedar avenue. Here, also, a Church is needed, and contemplated at once, at a cost, complete, of not less than $25,000. The chapel congregation is still a branch of the First Church, where perhaps 175–200 of her members worship. Since July they have had a minister of their own, Rev. R. A. George. The new Church edifice finished, it is not unlikely that another independent Church will at once be formed, and the

mother of churches will be left alone to go on her way.*

From 1880–84 Dr. Arthur Mitchell,† now Secretary of the Foreign Board, was senior pastor. He took up the work of Dr. Haydn, laid down for a missionary secretaryship in New York, and from it, at the end of that period, went, himself, to a similar work at the call of the Presbyterian Board. The old Church was burned a second time January 5, 1884. This unsettling event and Dr. Mitchell's ardent and intelligent zeal for missions, emphasized the call which was being pressed upon him to enter this field. These were years not to be forgotten by many who enjoyed his devoted and able ministry, and were led to share his enlarged views of Church life and work. He was seconded in his labors by Rev. Rollo Ogden, who became his son-in-law, and later by Rev. J. W. Simpson, now president of Marietta College.

The old church, rebuilt at a cost of $35,000, exclusive of memorial windows, was made more attractive than ever, indeed one of the most attractive audience rooms in the city. Dr. Haydn was recalled to the pastorate, with Rev. Wilton Merle Smith, of Cazenovia, now Dr. Smith, of New York, as associate. Pastors and people entered the rejuvenated Church October, 1884, and the work of the collegiate pastorate was resumed with courage and hope. A some-

*The new Church Edifice has since been built, beautiful and commodious, for which a fine new organ is now building. But this congregation was rent in twain in the spring of 1894, when more than half the members and a still larger part of the Sunday School withdrew, with Mr. George, and formed the Trinity Congregational Church. The immediate cause was the attempt to put a limit to the services of Mr. George, who had not been installed, in the hope of securing a pastor in whom the parish might be fully united. He was succeeded by Rev. John Sheridan Zelie, of Plymouth, Conn., who began his work with the opening of the new Church, July, 1894. Under his gifted and spiritual ministry the Church has greatly prospered and draws nigh to an existence independent of the mother Church, for which she will be fully equipped.

†Dr. Mitchell has since passed to his reward.

what discouraged people rallied to their work and began the most fruitful decade of its history, with the Old Stone and Calvary congregations in close affiliation. Dr. Smith, as we now call him, was a stirring, magnetic preacher, with very effective social and pastoral gifts, seconded by a wife his equal in noble and winsome qualities. He was very soon beset to enter other fields, and within three and a half years he accepted a call to the Central Presbyterian Church of New York city. Rev. Joseph H. Selden, of Erie, now of Elgin, Ill., succeeded him; and in the autumn of 1890, Rev. Burt E. Howard, of Bay City, now of Los Angeles, California, was called as a second associate pastor, and the Bolton Chapel congregation was taken under the wing of the First Church. These five unusual men have served the Church as associate pastors, of diverse gifts, but each strong in his way :— Ogden, Simpson, Smith, Selden, Howard. Each has gone hence to work in independent fields, and to each this associate pastorate has proved a good place to go from, whatever it may have been to stay in. The breaking up of the Collegiate system, by mutual consent, chiefly because of its largeness as one field and the consequent diffusion of pastoral influence, rather than from any special dissatisfaction, set these younger brethern free for the noble fields they have since entered. Rev. Wm. Knight was then called to the associate pastorate of the Stone Church congregation, and another departure was made which contemplates a more distinctive effort for the down-town population. Mr. Knight was called to Saginaw, Mich., after two years service.

During this period, 1884—1893, the senior pastor of this church was for three years President of the Western Reserve University. To make good the partial withdrawal from pastoral work, Rev. Giles H. Dunning was called from Buffalo. Under his direction a Sunday school of about 300 was gathered on the West Side, which resulted in the organization of Bethany Church of 59 members July 3, 1889. This took 22 from the Old First, about 30 in all, and Mr. Dunning became pastor of the West Side church. For the present they occupy rented quarters on Pearl street. One hundred and ninety-six have been received into fellowship and 159 are still members. The record of moneys raised is $4,081.02. It is still under the care of the Union, as are the South and Madison Avenue Churches. It has a lady missionary in China and a student preparing for the ministry.*

The South Side Church, just named, is a new enterprise at the corner of Scranton avenue and Prame street, the outgrowth of a Sunday school started by the Union, organized by the late Mr Corwin, having a property worth $10,000, a membership of 63. With Mr. Roemer as pastor-elect the infant church hopes to be led on to strength. The cost of lot and chapel is being borne by churches of the Union, outside the First, Calvary and the North.

It will thus be seen that, from the first, the original fountain of Presbyterianism in our city began to give out, while as yet it was small, to replenish itself

*Bethany Church, removed to the corner of Gordon avenue and West Clinton st., is now housed in a beautiful stone and brick chapel, built at an expense of about $9,500 besides the lot, and dedicated July, 1895.

and again give forth, and so on unto this very day. Its location, at first central to its constituency, has now for many years been in the heart of business, and central only when considered in reference to both sides of the river—in any event, ill-suited to receive any considerable portion of the resident newcomers. Its outlying membership has largely gone into new enterprises—in all about 750. There have been received from the beginning, to April 1, 1895, 3,991. The original founders long since all passed away, and very largely also the accessions of 1840 or thereabouts; but there has been slight disposition among the older families, at first rooted here, to leave save for very imperative reasons. For all this is so, the church still stands in the center of an immense population—within a half-mile of which live 15,000 souls, and still it has a mission as important as ever. This completes the proposed survey.

Standing where we now do, seventy-five years from the fountain head in the center of a straggling village, it is very difficult for us to compass such a period of history, covering the entire growth of our city, during which almost every building, of any sort, now in existence, and all our industries, our shipping, our railroads, our public schools, academies and colleges, our churches, asylums and hospitals, our beautiful avenues and populous streets, have sprung into being. Is it not well that we pause and consider what we owe to those few disciples of our Lord who, in their poverty, environed by the hardships of pioneer life and in the face of virulent opposition, laid the

foundation of the church of Christ here, under several names and forms, almost simultaneously? Does anybody suppose that our city could ever have become what it is now but for those churches? That any such body of people could have been drawn and held together, apart from the conserving and unifying spirit of the church of Christ? If we can imagine the spirit of infidelity, rampant here in the first twenty years of this century, to have been continuously so, then we must also picture to ourselves a very different Cleveland from this. They who organized Trinity Church and those that followed in the next ten years did well for themselves and still better for posterity. Their saintly and sainted men and women, their Christian households, their devoted pastorates, their Sabbath services, their Christian training and nurture of the young, their sermons, prayers, impulses to every good cause—to reform, education, patriotism in the country's defense, in the country's desperate need, speak for themselves. We profoundly honor the memory of the founders of these churches, and we do well. It does not enter into my purpose to institute any invidious comparison of Presbyterians with others, but to claim for them some humble share in the great work that has been wrought by the churches of our city, both here and elsewhere. Of Cleveland Presbyterianism it may be said:

1. That it was, from the beginning, New Englandized and then recruited from New York rather than from Pennsylvania. It early got on to the anti-slavery side of the great national struggle, though not

as speedily as some wished. In theology it also was reasonably liberal, and therefore ready to be exscinded in 1837 with all those that from that year till 1870 were honorably distinguished as New School Presbyterians. So much of one mind were they that, as we have seen, the attempt to establish an old school church here found but a meager support, and as years went on less maintenance, and the church with the weighty Westminster name has now for many years lived only in history. It is still of the same spirit in these controversial times of differing opinions, yet with one mind deprecating a resort to church courts to enforce uniformity of belief—loyal still to truth and the church; too loyal to see her rent again in twain without solemn, earnest protest.

2. Our Presbyterianism has always been evangelistic and fairly aggressive. This is to be inferred from the fact that it shared and welcomed with others the revivals of 1840, '57–8, '66, and the great Union movements of later years, centering here, in the old Tabernacle and in Music Hall. What vast assemblies! And how swayed betimes by Moody and Sankey, Hartzler, Mills and Greenwood, and others!

Aggressive, as seen in the network of churches, now—1896—numbering fifteen. Their aggregate membership is 6,381; they are, for the most part, housed in admirable shape, with modern chapels and parlors for the local activities of the church, their properties estimated at from $850,000 to $1,000,000 in value. They furnish sittings for about 10,000 worshipers; they gather under their wing in Sunday

Schools 6,220; women's work in its various forms is in organized shape in all of them; children and youth are, in all of them, recognized among the working forces of the Church; their reported charities last year amounted to $342,754; their congregational expenses, in part for new buildings, amounted to $120,-218—a total of $462,972! We have been characterized, rightly or wrongly, with reference to our foreign missionary spirit, "Mission-loving Cleveland."

The dates of our Church organizations are 1820, '44, '53, '65, '70, '72, '74, '85, '89, in 1892 three, in 1894 one, in 1896 one. Our six Churches of 1876 had then aggregate membership of 2,260 in a population of 130,000, now grown to fifteen with a membership of 6,381 in a population of 330,000—nearly trebling while the population has been doubling.

And in those new and later movements of Christian Associations, Friendly Inns, Kindergartens and Nurseries, Hospital work, care of the needy and work of rescue, and newest of all—Boys' Clubs, what time and money have freely flowed into them from Presbyterian sources!* And how many times have our sister Churches, in their extension work and the exigencies of debt, gleaned the Presbyterian field?

3. Nor have we been lacking in the spirit of reform as this has swept over our community and our land. It has found a response in our hearts and lives just so far as commended by intelligence, and been advocated from our pulpits and platforms—

*The Home for Aged Women, the Children's Aid Society Farm, Home and Chapel, the Infants' Rest, the Lend-a-Hand Mission Building, and two day nurseries are exclusively the gifts of Presbyterians and their affiliations.

fallen in with, sometimes, let it be said, as the lesser of two evils—and held to with such tenacity as is current in average good people, who are apt to have their ups and downs, their zeal, now hot, now cool, and alas! sometimes cold.

4. In educational matters the record of Cleveland Presbyterianism and her affiliated people is writ large. It is not claimed that Mr. Leonard Case was a Presbyterian, but he was the personal friend of Dr. Goodrich, and a pew-holder, to the day of his death, in the Old Stone Church. Mr. Amasa Stone was the trustee of the society who gave very much of personal supervision to its affairs, and was greatly interested in its prosperity. Mr. J. L. Woods was, also, at one time, a trustee. Mr. James F. Clark was both a trustee and a member. Mr. George Mygatt was both elder and treasurer. Mrs. Mather, Mrs. Hay, Mrs. James F. Clark, Mrs. F. T. Backus are still members. Mr. John Hay is a pew-holder. Mr. W. S. Tyler is a trustee. These all, in one way and another affiliated with the Old First, are recognized as founders of institutions of learning, or their loyal and munificent patrons. They alone have put into education, chiefly in Cleveland, within the last seventeen years, not less than $2,909,000.

Besides these, are Mr. H. B. Hurlbut, munificent patron of art, hospitals, education—in part realized to the public, in part a gift yet future—Mr. E. I. Baldwin, Mr. T. P. Handy, Mr. Dan P. Eells, Mr. T. D. Crocker, all of the Second Church ; and Mr. Joseph Perkins, Mr. H. R. Hatch and Miss Anna Walworth, of

the Third Church, are recognized as among the large donors and life-long friends of liberal education. A host of others are worthy of honorable mention were we attempting a full roster of givers and gifts. Oberlin must have received from Cleveland Presbyterians about $150,000. Lane Seminary, Berea, Hampton and other Southern institutions have had generous remembrance. Surely, the indications are that many are mindful of the responsibility that goes with the accumulation and possession of wealth. Such giving is, in the best sense, monumental—more enduring than granite or brass.

5. The work of women in our Churches calls for a discourse on its own account. I can only touch it here. Suffice it to say, that from the first it has always been untiring, intelligent, self-sacrificing. Nobly have they borne their part, and in the total outcome the fruit of their labors is richly seen.

It has never been true with us that the membership was mostly composed of women. From two-fifths to one-half have been men—it is believed to be so to-day—but doubtless it is true that, in devotion and consistency, the women have had and have the larger share. The story of it will, I trust some day be told.

6. It would be to some of us a joy to call up here the sainted ones who have gone out of these Churches; the earlier pastors of these flocks, gone home to God; but if we begun, where should we end? They are not forgotten. Dead they speak. Their works do follow them.

Let me remind this sisterhood of Churches that, on the old site, the First Church still holds the fort, doing a work for the whole city, in the very throbbing heart of it, only limited therein by the resources at her command; fully able to employ a larger force and to do a greater work than can now be afforded. Drop us not out of your remembrance, out of your sympathies, out of your prayers. And if, sometimes, your thought runs upon the future needs of our city, ask yourselves how this still dense population is to be reached for years to come, if some adequate endowment is not provided for it by them who have drunk at this fountain and been refreshed.

And finally, it becomes us all to arise in the might of these garnered years with the noble outfit for larger movements in possession, to see to it that, in time to come, in the great work of holding this city for Christ, the Presbyterian army may be found not wanting; that in the wider reach of our country's need, at this hour, we stand for light and liberty in Christ; and that, in the still wider field of the world, we be missionary to the last race and the last man.

APPENDIX.

THE CHURCHES IN ORDER OF TIME,

BROUGHT DOWN TO JANUARY, 1896.

THE FIRST PRESBYTERIAN CHURCH.

Organized September 19, 1820, fourteen members; April 1, 1895, 917.

No charter members living.

SUPPLIES:

REV. RANDOLPH STONE, 1820–1821.
REV. WM. MCLEAN, 1822.
REV. S. J. BRADSTREET, 1823–1830.
REV. JOHN SESSIONS, 1831, a part.
REV. SAMUEL HUTCHINS, 1832–1833.
REV. JOHN KEEP, 1833–1835.

PASTORS:

SILAS C. AIKEN, D. D., June 7, 1835—March 31, 1861.

WM. H. GOODRICH, D. D., August 12, 1858—July 11, 1874.

HIRAM C. HAYDN, D. D., August, 1872—October 1, 1880.

Calvary, associated, July, 1880—July, 1892.

ARTHUR MITCHELL, D. D., October 1, 1880—October 1, 1884.

HIRAM C. HAYDN, D. D., LL.D., 1884—

ASSOCIATE AND ASSISTANT PASTORS:

Mr. B. F. Shuart, Assistant, 1877—1880.
Rev. Rollo Ogden, July 1, 1880—November, 1881.
Rev. J. W. Simpson, 1882—1884.
Rev. W. M. Smith, October 1, 1884—April 1, 1887.
Rev. Giles H. Dunning, Assistant, 1887—July, 1889.
Rev. Joseph H. Selden, 1887—1892.
Rev. Burt E. Howard, October, 1890—July, 1892.
Rev. Wm. Knight, July 1, 1892—July, 1894.
Bolton Chapel Associated, December, 1890.
Rev. R. A. George, July 1, 1892—April, 1894.
Rev. John Sheridan Zelie, July 1, 1894—

MILES PARK PRESBYTERIAN CHURCH.

Organized December 31, 1832, eleven members; April 1, 1895, 450.

SUPPLY:—Rev. John Keys, 1835—(?)

PASTORS:

Rev. Matthew Fox, June, 1839—August, 1845.
Rev. Mr. McReynolds—(?)
Rev. James Shaw, D. D., June, 1849—November, 1859.
Rev. Erastus Chester, Supply one year.
Rev. E. W. Childs, Supply two years.
Rev. Wm. C. Turner, 1862—1867.
Rev. Eleroy Curtis, D. D., June 9, 1867—died 1886.
Rev. Arthur C. Ludlow, May 17, 1887—

SECOND PRESBYTERIAN CHURCH.

Organized June 12, 1844, 58 members; April 1, 1895, 779.

Of the fifty-eight original or charter members, twelve are known to be living:

Hon. Truman P. Handy, A. M.,
Samuel H. Mather, LL. D.,
Mrs. Emily W. (S. H.) Mather,
Jarvis Leonard,
Mrs. Frances E. Leonard,
Mrs. Dulcinea L. Sexton,
Mrs. Elizabeth Kirk Hart.
Mrs. Martha Converse,
Erastus Freeman,
Mrs. Mary H. Severance,
Thomas N. Bond,
Mrs. Sarah G. DeForest.

Five of the first named six are still members of the Church. Mrs. Converse is a member of Calvary Church, Mr. Freeman of the Euclid Avenue Church, and Mrs. Severance of the Woodland Avenue Church. Mrs. Hart is in Bradford, Pa., Mr. Bond in Chicago, and Mrs. De Forest in Buffalo.

PASTORS:

Rev. Sherman B. Canfield, D. D., September 3, 1844—April 23, 1854.

Rev. James Eells, D. D., January 24, 1855—April 3, 1860.

Rev. Theron H. Hawks, D. D., April 24, 1861—April 7, 1868.

Rev. James Eells, D. D., LL. D., December 16, 1869—June 21, 1873.

Rev. Charles S. Pomeroy, D. D., June 22, 1873—September 10, 1894.

Rev. P. F. Sutphen, October 1, 1895—

EUCLID AVENUE PRESBYTERIAN CHURCH.

Organized January 25, 1853, thirteen members; April 1, 1895, 504.

PASTORS:

Rev. Joseph B. Bittinger, D. D., April 26, 1854—October 16, 1862. Died in Sewickly, Pa., April 15, 1885, aged 63 years.

Rev. Joseph Monteith, Jr., June 10, 1863—October 2, 1866.

Rev. Osman A. Lyman, D. D., May 19, 1868—Deceased January 19, 1872.

Rev. Charles H. Baldwin, April 20, 1873—December 14, 1873.

Rev. W. H. Jeffers, D. D., May 9, 1875—May 14, 1877.

Rev. John L. Robertson, December 26, 1877—November 13, 1881.

Rev. Wm. V. W. Davis, November 19, 1882—April 15, 1887.

Rev. Samuel P. Sprecher, D. D., May 29, 1887—

NORTH PRESBYTERIAN CHURCH.

Organized September 19, 1870, 51 members; April 1, 1895, 825.

MISSION SUPPLIES:

Rev. Aaron Peck, Jr., 1866–1867.

Rev. B. P. Johnson, 1868.

Rev. D. W. Sharts, 1868–1870.

PASTORS:

Rev. Anson Smyth, D. D., 1871.

Rev. H. R. Hoisington, 1872–1880.

Rev. Wm. Gaston, 1880—

CASE AVENUE PRESBYTERIAN CHURCH.

Organized October 2, 1870, 33 members; April 1, 1895, 241.

PASTORS.

Rev. James A. Skinner, January, 1870—December 1873.

Rev. Francis A. Horton, March 22, 1874—March 25, 1883.

Rev. Rollo Ogden, April 29, 1883—April 1, 1887.

Rev. P. E. Kipp, July 5, 1887—

Rev. F. F. Kennedy, April, 1895—

WOODLAND AVENUE PRESBYTERIAN CHURCH.

Organized April 18, 1872, 54 members; April 1, 1895, 1002.

PASTORS:

Rev. E. P. Gardner, June 30, 1872—April 2, 1876.

Rev. S. L. Blake, December 12, 1877—March 14, 1880.

Rev. G. L. Spining, June 16, 1881—October 2, 1885.

Rev. Paul F. Sutphen, February 16, 1886—December 11, 1892.

Rev. Charles Townsend, 1893—April, 1895.

Rev. R. G. Hutchins, October 22, 1895—

WILSON AVENUE PRESBYTERIAN CHURCH.

Organized March 21, 1882, 48 members; April 1, 1895, 320.

PASTORS:

Rev. C. T. Chester, May 14, 1882—November, 1889.

Rev. A. J. Waugh, April 1, 1890—

BECKWITH PRESBYTERIAN CHURCH.

Organized June 17, 1885, 23 members; April 1, 1895, 264.

PASTORS:

Rev. Mattoon M. Curtis, January, 1885—April 1, 1888.

Rev. James D. Williamson, April 1, 1888—

BETHANY PRESBYTERIAN CHURCH.

Organized July 3, 1889, 59 members; April 1, 1895, 167.

PASTOR:

Rev. Giles A Dunning, July 3, 1889—

CALVARY PRESBYTERIAN CHURCH.

Organized May 23, 1892, 306 members; April 1, 1895, 506.

PASTOR:

Rev. D. O. Mears, D. D., 1892—December 11, 1895.

SOUTH PRESBYTERIAN CHURCH.

Organized February, 1892, 35 Members; April 1, 1895, 154.

PASTORS:

Rev. James D. Corwin, February, 1892—died October, 1892.

Rev. John L. Roemer, April, 1893—

MADISON AVENUE PRESBYTERIAN CHURCH.

Organized October 19, 1892, 90 members; April 1, 1895, 205.

PASTOR:—Rev. Charles L. Chalfant, November 4, 1892—Chapel enlarged 1894, at cost of about $1,800.

GLENVILLE PRESBYTERIAN CHURCH.

Organized June 10, 1894, with 36 charter members; April 1, 1895, 46.

PASTOR:

Rev. Theodore Y. Gardner, August 1, 1895—

WINDERMERE PRESBYTERIAN CHURCH, E. C.

To be organized January 5, 1896, with 26 charter members.

SUPPLY:

Rev. Charles L. Zorbaugh, May 15, 1894—

ONE PHASE OF MISSION WORK.

The women and girls of the Presbyterian Churches of Cleveland have contributed to Foreign Missions through the Presbyterial Society, since 1873, the date of that organization	$36,982 22
Sunday Schools, Mixed Bands and Young People's Societies, for the same, through the same	$11,438 39
	$48,420 61
For Home Missions and Freedman, through the Presbyterial Society since 1884, the date of first report; from women and girls,	$19,270 47
From Sunday Schools, Mixed Bands and Young People's Societies,	$ 6,318 46
	$25,588 93

☞This paragraph as printed in 1893.

THE CHURCHES AND THE PRESBYTERIAN UNION.

First Church organized September 19, 1820

Miles Park " December 31, 1832

Second organized June 12, 1844

Euclid Avenue " January 25, 1853
Presbyterian Union organized 1870.

North organized September 19, 1870
Received from Presbyterian Union, 1870
–1889,.....$ 8,634 18

Case Avenue organized October 2, 1870
Received from Presbyterian Union, 1870
–1889, (much of this for chapel).....$ 5,466 83

Woodland Avenue organized April 18, 1872

Wilson Avenue " March 21, 1882
Received from Presbyterian Union, 1882
–1892,.....$ 2,537 50

Beckwith organized June 17, 1885

Bethany " July 3, 1889
Received from Presbyterian Union, 1889
–1895, besides building fund.....$ 8,775 00

Calvary organized May 23, 1892

South Side " February 1892
Received from Presbyterian Union, 1891
–1895,.....$ 4,106 66

East Madison Avenue organized October 19, 1892. Received from Presbyterian Union, 1890–1895,.....$ 2,860 00

Glenville organized June 10, 1894
Received from Presbyterian Union and individuals—for current expenses about $1000; for the beautiful stone Chapel about $4,000. No call upon the churches for chapel outside the First. Individuals of them gave, ...$ 1,120 00

Windermere to be organized January 5, 1896 occupies a chapel and lot, secured by authorization of the Presbyterian Union, at a total cost of $7,289 50. Services and a Sunday School have been held since May, 1894, by Rev. Z. L. Zorbaugh, still in charge.

Received from the Union and individuals for current expenses,.....$ 1,400 00

For Lot and Chapel, individuals in churches other than the First, $1,200; Florence Harkness, $2,100; Mr. J. H. Wade, $100; balance, First Church folks—

Total moneys paid to Churches by the Union, as such, (exclusive of South Side and Madison Avenue for buildings,).....$24,843 19

Besides these sums, used almost wholly for current expenses, the Union has authorized the circulation of subscriptions, which brought to Woodland Avenue, Case Avenue, North Church and Beckwith, in all, over $50,000.

For Calvary, Bolton Chapel and East Madison Avenue, aside from immediate neighborhood, no subscription was circulated outside the First Church, except in the North Church for the last named of the three.

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